Μόνῳ Τῷ Θεῷ Δόξα.

All Glory to the LYON *of the Tribe of* Judah.
Sing Praiſes to our KING, *ſing Praiſes.*

FINIS.

THE DOCTRINE And Practice of RENOVATION.

Wherein is discovered, What the *New Nature*, and *New Creature* is; Its Parts, Causes; The Manner and Means also how it may be attained.

Necessary for every Christian to Know and Practice.

By THOMAS WOLFALL Mr. of Arts, and late Preacher of the Word of God in *New-Castle* upon *Tyne.*

GATESIDE, Printed by *S. B.* 1653.

To the Right Worſhipfull Mr. *Henry Dauſon* Mayor, and the Worſhipfull the Recorder, the Aldermen and Sheriffe Mr. *John Butler*, and whole Common-Councell, and all the Inhabitants of the Towne and County of *Newcaſtle* upon Tyne; *J. B.* wiſheth everlaſting mercies from God by Chriſt, with all bleſſings of Heaven and Earth.

Right VVorſhipfull, and well-beloved,

DAyly Innovations in godlineſſe Doctrinall and Practicall, are the delight of ſuch ſinners, who having departed from the Faith once delivered to the Saints, doe therein (like *Athenian Inhabitants*) ſpend their time in nothing elſe, but either to tell, or heare ſome New thing, though impertinent to the ſaving of the Acts 17.21.

ſoules. But continuall *Renovations* in heart, and *Reformations* in life, are the joyes of all Saints, who abiding in the Truth, rejoyce experimentally to tell and heare, how the God of all Truth, *having tooke*
Heb. 8.8. *them into a new Covenant; called*
Rev. 2. 17 *them by a New Name*, (his New
Joh. 13.34. Creatures;) *given them a New Commandement; hath* (for their better keeping it) *accompliſhed his Promiſe to themſelves and their Brethren*; in beſtowing on them
Ezek. 36. 20. *New Hearts, New Minds, New Spi-*
Mark 16. 17. *rits, New Tongues; Renewings of*
Isay 40.31. *Grace, that they might continue in holineſſe and righteouſneſſe unto the end, and receive the end of their Faith, the ſalvation of their ſoule.* Theſe are truely ſollid, ſubſtantiall, ſoule-edifying Newes, which Gods Saints liſten after during their Pilgrimage, loving all means which promotes therein, their Heavenly Intelligence, and Spirituall Diligence. Among your many

many helps to this purpoſe, I preſume this enſuing Treatiſe, will be the more ſeaſonably welcome, becauſe the gracious and Learned Author, was both reverently eſteemed, and Loved by you. While he lived, he was a Burning and a Shining Light, and you rejoyced in his Light: And the many Children of Light, which he found and left in your Towne, were his Joy and Crowne of Rejoycing. He before his Death, prepared theſe Meditations for the Preſſe, and chiefly for your uſe; but Death preventing his ſeeing them Printed, they are (according to his Intention) now made Publicke, that though Dead, he may hereby againe Speake, and you might after his Deceaſe, have alwayes theſe neceſſary things in Remembrance. He had in other Parts of the Nation, many Seales of his Miniſtery; and was among your ſelves an Interpreter one of a thouſand, be-

ing an Example to Beleevers in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity; Beſides his conſtant Weekely Ordinary, and Extraordinary indefatigable Paines in your Towne: Many ſoules (in the Neighbouring Counties) were on emergent occaſions, partakers of his Labours, though oft thereby his Health was impayred. He was among Miniſters, a Father, an Horſeman, a Chariot in theſe Controverſall Times, able to Stop the Mouthes of Gainſayers of Truth, and to Speake Truth in all ſincerity, with Powerfull Evidence. He had a Golden Head, a Gracious Heart; being full of Learning and Humility. His Head was a Treaſury well Stored with good Skill in ſome of the Orientall Tongues, and in Hiſtory, and in ſeverall Sciences: But he was Eminently Learned in all Variety of Polemicall, and Practicall Theology, where-

whereby as a Good Scribe, fit for the Kingdome of God, he was alwayes able to bring out things Old and New. His Heart was an holy Cabinet of great Humility, abhorring all Selfe-ſeeking, Selfe-magnifyings, counting himſelfe but an Earthen Veſſell, to beare (according to Mercy vouchſafed to him) Heavenly Treaſure, for inriching the Faith of Chriſts People. He dyed in a Plerophory of Faith, ſaying, *It was as eaſie for him to Dye, as to goe out of Doore.* And we heard little from him, after his laſt ſpeaking with a confidentiall alacrity, *I have fought a good Fight, I have fought a good Fight*, on this Hand, and one that. The Penſions Yearely Iſſued from your Treaſury, to ſeverall Students Borne among you, towards the eaſe of their Charge at Univerſity for ſeven Yeares together, obligeth me (who was oft refreſht thereby, and by Contributions of good Friends,

during the Infancy of my Studies) to acknowledge your Pious Bounty with all thankfulneſſe; and to Pray God, that your Towne may continue ever Renewned, as for many Excellencies (mentioned by *M. Will. Gray.* your Chorographer, in his *Survey of your Towne*) ſo for your Liberality towards Learning, and that the Ages to come, may ſpeake of your kindeneſſe towards your Townesmen, while they are in the Schooles of the Prophets: And as it is my Prayer, ſo it is my Hope, that God will recompence this your Love, with a continuall ſupply of Paſtors over you, having Paſterall Hearts, not ſeeking yours, but you; not ſeeking their owne, but the things of Jeſus Chriſt. Such an one was the Author of this Treatiſe, now recommended to your uſe. It is a ſweet Perfume of much Experimentall Grace, wherewith that moſt conſtant Preacher of Grace once Laboured

boured to ſweeten his Auditors; and it is left as a teſtimoniall of his thankfulneſſe, for that full and free countenance and maintenance, which you gave him, while he ſpent, and was ſpent upon the ſervice of your Faith; and as a Memoriall of his carefulneſſe, that you might be (in the great Day of Chriſt) *a ſavour of Life unto Life, among his New Creatures, who ſhall ſtand up from the Dead, with a New Life of Glory; and with New Songs to the Lambe, who hath Redeemed them unto God by his Blood.* That you all may be *New Inhabitants in the New City of Jeruſalem above, having a Portion in the Inheritance of the Saints in Light*, Is the earneſt Prayer of

Your Faithfull Lover though an unworthy Servant of Jeſus Chriſt,

John Bewick.

From my Houſe in Stanhop in VVeredale the eighth of November, 1652.

The Author to the *READER.*

Reader,

IT's agreed on by all the moſt Learned and Pious Divines of the true Reformed Religion, That Sanctification *diſtributes it ſelfe into two Parts, viz.* Mortification *and* Renovation. *The former of which, being as it were the darke ſide thereof, I have already ſome Yeares paſt, made Publicke; and now have adventured to ſend the other after it: I know that the one Siſter may and will help the other, that as the right end of Warr, is for a ſetled Peace, ſo the ſpirituall warfare of* Mortification, *ends in much victorious Peace, tranquillity, and triumph. The good Hand of God that cauſed it to prevaile on ſome of the Hearts of them that heard it; the ſame*

ſame Hand I truſt, will make it beneficiall and refreſhing to ſuch as ſhall Reade it. I know no Doctrine more neceſſary to be ſavingly taught, or thankefully learned; Renovation *being as it were the Garden where every Grace thrives and takes Root: the more holy you are, the more Chriſt-like, Buried, Riſen againe, and Aſcended with him in your Affection; you Live no more, but Chriſt in you: ſuch a frame of Spirit will profit much in a gloomy day of temptation, in the Evening of your Life, and in the Agony of Death. All your Raptures are but Deluſions; your juſtification, the untimely Birth of a Temporary Faith: Without this, What is it to be taken off from your confidence in the Fleſh, when you abound in the Luſts of it? what is it to talke of Liberty, when you uſe it as an occation to the Fleſh? In theſe Broken Times, we finde few Broken Hearts: I am afraid the*

Earth

Earth will not cover the Blood of our Pretious Brethren that hath been ſpent to purchaſe our Liberty, being we have ſo woefully miſapplyed it. A ſetling of Hearts in the truth, will much promote the ſetling of the times. Sanctification *and* Setlement *are* Twinns *of the ſame* Birth ; *though Holineſſe Merit not the Kingdome, yet it qualifies for it ; nay, it brings the Kingdome of Heaven to be in you. Let others goe then with a pretended Chriſt in their Heads, while you finde him Engraven in your Hearts. You may queſtion your* Juſtification *to be unſound, if* Sanctification *follow it not. The beſt Demonſtrations are Heart-diſcoveries, eſpecially in the tranſformation, and elevations. I have therefore endevoured, according to thoſe Tallents and experiences given me, to ſhew thee what this* New Nature, *and* New Creature

is,

is, and how it may be attained. If thou ſhall on the ſerious Reading and Meditation of what is herein contained, receive any Benefit, Prayſe God for it. So Prayeth he,

Who is an unworthy
Labourer in the Lords
Yineyard,

Tho: Wolfall.

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THE DOCTRINE And Practice of RENOVATION.

Epheſ. 4. 24.

And that ye put on the New Man, which after God is Created in Righteouſneſſe and true Holineſſe.

CHAP. I.

Shewing the ſcope and meaning of the Words, and what the New Man doth import: viz. Tranſlation and Renovation of the inner Man.

THere are but two Eſtates of *Man* ſince the fall, in this preſent World: The one being a State of Nature; and the other of Grace. The former is diſcovered in the words going before the Text;

the later in theſe, on which we are to bottome our Diſcourſe. The State of Nature is called the *Old Man*; and the State of Grace, the *New Man*.

That ye put on, not that there is any power of our ſelves; but either this Exhortation doth imply our duty which we are to performe; or
Phil. 2. 12 13. elſe he ſpeaks to Perſons having ſome beginning of grace already; as he ſaith, *to will, and to doe, is of his good pleaſure*, Phil. 2. 13. and yet in the twelfth verſe, he exhorts them *to worke out their ſalvation*; though the Power be from God, yet the duty is ours.

Again, to *put on*, here is ἐνδύσασθαι, which relates to Garments, and to adorning and decking with them; and its proper to ſuch as are eſpouſed to Chriſt, to trim and deck up their hearts for the comfortable enjoyment of their Bridegroome.

The new Man, καινὸς, ſome underſtand it in oppoſition to the old, that as the old renders us miſerable; ſo the new renders us happy, and in a capacity of glory.

Againe,

Againe, some render this word *New*, to be as much as *nuperus*, that is, lately done; and indeed it is one of the prime works that is wrought in this world to become a new creature, and to endeavour the finishing and perfecting of that holy work.

Created, that is, not a Creation, or making of a new substance; but onely new Qualities: for there was nothing new Created, but that which was decayed and destroyed by the fall, onely it was on better promises.

Again, this Creation is more then a meer Alteration, whereby a thing differs in some things from what it was; as an old man differs from what he was in his youth, yet is the same man still; but in this there is a change from what he was and a new frame upon him; as you see it is in Wax, though the Wax be the same, yet there is a new Seale affixed, which leaves a new Impression on it; so it is here, there is the same Person, but yet transformed and become a new Creature.

After God, some would have it according to the will of God, that *Gratius.*

is, according to that Idea in the mind of God; though this be true, yet this is not all: others better, according to the Image of God, and ſpecially, the Image of the Sonne of God, that as he took on him our Nature, ſo we take on us his Image.

In Righteouſneſſe, ἐν δικαιοσύνῃ, which is nothing but Righteouſneſſe or the ſtraightneſſe of the heart to good things: this is the ſame with writing of the Law of God in our hearts, whereby the heart is freely carried on to act right things.

Holineſſe, that is, purity, there is then a cleane heart, a man is then pure in heart, not without any blot, but without the allowance of any ſinne, his heart riſeth againſt ſinne, and gives it ſelfe unto God.

True holineſſe, this doth ſhew theſe graces to be ſuch, as are graces of the right kind as pretious ſtones, if they be right Carbuncles, or true Saphyres, or true Chriſtolits, they are things of great value and worth; ſo theſe, if they be in you in truth, and not counterfeit graces, they are things of great concernment and value.

value. Thus much for the Expoſition of the words.

Now to ſhew you the parts of them, the more diſtinctly to handle this Diſcourſe, Obſerve,

1. The *Suppoſitum*, or a Deſcription of the Subject, it is called, *A new Man*.

2. The effeient cauſes whereby we become ſuch, is expreſſed in this word, *Created*.

3. The formall nature or pattern whereunto we are Created, is, *After God*, according to the Image of God.

4. The illuſtration of this Image, ſhewing wherein it doth conſiſt, *viz. In Righteouſneſſe and true holineſſe.*

5. The Duty enjoyned, *Put on the new man*.

Having ſhewed you the ſcope and meaning of the words, let us now proceed to ſuch Doctrines as will naturally ariſe from the Text. And firſt to begin with the Deſcription of the ſubject, it is called, *A new man*. Hence Obſerve,

Doctrine. That men in a ſtate of Grace and Renovation, are new men. Doctrine.

This ſtate of nature is a ſtate not

to be reſted in, no more then to reſt in the bottome of a deep pit, or to remaine a ſlave to Satan: but for the clearing hereof, we ſhall open unto you ſome particuars.

1. What we underſtand by this new man.

1. A new man imports as much as *A new Tranſlation*, from a worſe condition to a better: *Who hath delivered us from the power of darkeneſſe, and* tranſlated *us into the Kingdome of his dear Sonne*, or the Sonne of his love. The Originall word which ſignifies, *Tranſlated*, ſeems to import as much as to tranſport perſons from their naturall and native ſoyle, to ſome new Plantation; ſo it is in the work of the new creature. we are *tranſported* out of the world, and inoculated and implanted into Chriſt.

Col. 1. 13.

Μετέστησεν.

2. It imports a new life, and that even *when we were dead in ſinnes, hath quickned us together with Chriſt*, that is, by vertue of Chriſts Reſurrection, we are rayſed from death ſpirituall, as Chriſt was from his bodily death; Hence our Apoſtle ſaith, *I live*

Ephes. 2. 5.

Gal. 2. 20.

yet,

not, but Christ lives in me; which shews, that our life doth arise from that union that we have with Christ. From which we may note.

1. That such as have this life, act willingly in the wayes of God, because every agent must & will act according to the Principles, which carries him on to the worke; those that are alive have Christ acting in them by his Spirit; and the rule they are said to follow, is *the Law of the Spirit*, Rom. 8. 2.

2. It is a life heightned above humane Principles; Beleevers are said to *lift up their Wings as an Eagle*; Isa. 40. ult. now as she soares above the mountains, so doth a man that lives a life of Faith, he mounts above the favours and frownes of men, above the honours and Crowns of this world, above the Counsels of the *Princes of this World*: nay, by this 1 Cor. 2. 6. life, he lives above the snares and depths of Satan; the Church is said to *look from the top of Amanah and* Cant. 4. 8. *Shimer, and Hermon*; The first may Greg. de signifie the fidelity of God, and faith Gres. lex sanct. of the Saints: The second imports

the change of light; and indeed, ſuch as doe participate of this life, participates of a higher light then this world can give them; The laſt ſignifies devotion, and it is moſt true, that ſuch as live this life, devote and give themſelves to God; a ſoule can never be able to come skipping over the Mountains, and leaping over the Hills, untill ſhe come to leade this life: and therefore it plainely appears, that this life is farre above that darke and uneven life, that men live in this World.

3. This life is an active life, full of motion, therefore it is compared to the *running of a Race*; it may be called, *a ſpeedy March*, for ſo much the word holds out, in which men run with their ſwords in their hands. He that will runne well, muſt doe three things. 1. He muſt lay aſide all preſſures, every weight is an impediment to a Race, therefore it muſt be layd aſide. In this kinde (one ſaith) men may be cruell, as to ſhake off Wife and Children, Father and Mother, and all for the Goſpel. 2. He muſt have his Eye on the Marke, that he may

Heb. 12. 4. ἀγῶνα.

Hier. Epiſt. Vbi amo, ibi oculus.

may enjoy Christ, which is his Crown. We have a saying, That the Eye doth fix it selfe on that we love; and there is nothing gains more on the affections of such as live the life of Grace, then the beauty that is in Christ doth, for he is all faire. 3. He must stretch hard for it, *The Kingdom of Heaven suffers violence, and the violent take it by force*; our naturall life hastens, therefore we must hasten to compleat the Journey which pertains to our spirituall life. Mat. 11. 12.

Quest. *Some then may question their condition, and say, I feare then that my estate is not good, because I finde not such speedinesse in my progresse, I doubt whether I have this life or no?*

Ans. To this may be answered.

1. That it is sufficient speed, when a Saints motion is suteable to his strength; all motions in a Clock are not all of like speed, but yet their motions are sufficient to attain their end. God requires no more of us, then he gives to us; the faithfull use of one Talent is as acceptable to God, as the faithfull use of five.

2. Some

2. Some meet with more impediments to hinder their progreſſe, then others doe; ſome are troubled with a more rugged naturall temper; others have ſtrong and violent paſſions, which when they breake forth, darken the light of reaſon, ſo that a Chriſtian cannot ſee his way; the comforts of the Goſpel doe not eaſily take Impreſſion on a ſad melancholy heart: Others have many croſſes and temptations to ſtruggle withall, and poſſibly they are now and they foyled with them; in ſuch caſes it is well when Chriſtians make ſuch progreſſes, as ſuch emergencies will admit of, and that their ſtrength faile them not, though they make not that expedition which others do.

3. Men are not always beſt judges in their own caſes; Paſſingers ſee the motion of a Ship at Sea, better then they that are in it; ſo it is in this caſe: the reaſon is, becauſe men rather commenſurate their ſpirituall ſtate by experience, then by their acting of Faith, and other graces in them; and when God ſhall be pleaſed to dart into the ſoule ſome clear manifeſta-

manifeſtations of his love, or when the heart ſhall be carried on with great enlargements, then men are apt to over-judge, and ſay as *David*, *I ſhall never be moved*: and on the other ſide, when men find none of theſe incoms, if onely their hearts reſt on God, their loves and affections are above, then they are apt to under-judge, and to queſtion their finall eſtate and condition, and to ſay, God has forgotten them. The beſt way therefore to judge of our ſelves is this, to look on the conſtant frame of our hearts unto God, and unto heavenly things. The heart that is right ſet in its progreſſe to Chriſt, is like the compaſſe of a ſhip, that though the ſhip be toſſed out of his Roade with the ſtorms, yet the Compaſſe ſtands right; and when the ſtorme is over, the Mariners Steare right to the Haven; It is ſo in ſuch in whom there is this ſpirituall life, though by the deceitfulneſſe of their own hearts, the violence of temptations, they may be carried aſide, yet their hearts are never quiet, untill they come to Chriſt. Pſal. 30. 6.

Irrequietum cor meum donec requiescat in te. *Aug. Conf.*

and

and make him their Reſt, and ſtrong Tower of defence.

CHAP. II.

Of the renewed underſtanding; the nature and properties of it, with ſome conſiderations about it.

BY *a new man*, may be underſtood chiefly, *a new inward man*; God
Jer. 31.33. is ſaid to write his Law *in the inward parts*, that is, in the ſoule, becauſe that is ſpirituall, and therefore more ſuteable for ſpirituall Impreſſions;
Rom. 2.29. *He is a Jew which is one inwardly*;
Pſal. 51.6. that is, ſuch as retaine *truth in their inward parts*. The ſcope and drift of the Spirit in theſe Scriptures, is to hold forth this, That the inward parts, that is, all the faculties of the ſoule muſt be renewed, then a Chri-
Pſal. 45.13. ſtian will be *all glorious within*, that is, inwardly adorned with the Graces of the Spirit of Chriſt.

1. Firſt then to begin with the underſtanding faculty, as the firſt in order, this muſt be renewed.

1. As to infuſed habits, it is Paſſive.

ſive. 1. As to the light that is conveyed, partly becauſe we are naturally blind, and cannot ſee a far off; and partly becauſe the object is ſpirituall, and imperceptible by a carnall heart; therefore we muſt *be renewed in the ſpirit of our minds*, to know the ſecrets of nature, that is the greateſt height and depth that reaſon can reach unto; but above this, you muſt be heightened by Chriſt, or elſe you cannot reach unto thoſe deep and high things of God which lie hid in the boſome of Chriſt. Eph. 4. 23.

2. As to ſpirituall motion, we are Paſſive, as it was with the Egyptians in that thick darkeneſſe which was upon them, *No man went from the place where he was*, by reaſon of it: ſo it is in this caſe, while we are in a ſtate of darkneſſe, there can be no ſpirituall motion, *In thy light they ſhall ſee light*; when Chriſt ſhall giue them light, then ſhall they ſee to act in a right motion. Exo. 10. 23. 1 Joh. 1. 7.

2. A renewed underſtanding knows it ſelfe, and its own actions, this light is a penetrating light, to ſearch and try our hearts; as a man with

with a Proſpective-glaſſe can ſee at a great diſtance; ſo may the ſpirituall man ſee very far into himſelfe, and diſcover what ſinnes are in his heart, and what graces, and what meaſure he hath, and what he wants.

Again, a renewed underſtanding knows its own actions that they are done in a right manner, and to a right end; its ſomtimes called, *That*
y Ioh. 2.27. *anointing which we receive from Chriſt*; ſometime, the day-ſtarre which doth ariſe in our hearts; and hence it is,
z Ioh. 5.19. That *we know we are of God, and the whole World lyeth in wickedneſſe.*

3. There is a double way of acting in a renewed mind. 1. The former is by direct acts, as a man by the very act of beleeving, knows he doth beleeve; now theſe are more rare and in Chriſtians of experienced ſences,
a Ioh. 2.13. that *have known the Father*, by ſeverall incomes of his grace. 2. The other by reflex acts, as when the underſtanding goes from his effects to the cauſes, as *I know I doe beleeve*, becauſe I find ſuch effects and fruits of
Rom. 8. 1. it, *I know there is no condemnation to me*, becauſe I walk after the direction

on *of the Spirit*. Now this is a good ſafe way, in caſe men reſt not on them; yet ſometimes they may be to ſeek, becauſe experience tells us, there are many Ebbings and Flowings in a mans heart, therefore the more ſafe way is to be always acting and drawing vertue from Chriſt himſelfe, in whom the new Creature lives and grows.

4. This renewing of the minde admits of degrees, therefore we muſt have *Line upon line*, and grow in knowledge; the righteous are ſaid to be *as the ſhining light, which increaſeth more and more unto the perfect day*: but now under the Goſpel, there is more light to be expected, becauſe of Gods promiſe, who hath promiſed, *That the light of the Moon ſhall be as the light of the Sunne*; *and that a little one ſhall be as* David, *and he that was as* David, *ſhall be as an Angel of God*; therefore there is great reaſon we ſhould grow in the knowledge of God; for otherwiſe, we can grow in no other grace: If that which is the ſpring in a Watch be broken, there can be no motion: Iſay 28. 10. 2 Pet. 3. 18. Iſay 30. 26. Zach. 12. 8.

ſo

ſo it is in this caſe, if there be no renewed light, there neither is, nor can be any motion to Jeſus Chriſt; and although there may be a growth in ſome kind of knowledge without grace; yet there can be no growth of grace at all without knowledge.

1. I ſhall give you ſome effects of this renewed minde.

1. He is reduced to a lower poſture, and to a meeker frame of ſpirit; it is Propheſied that in the time of the Goſpel, *The Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lyo down with the Kid, and the Calfe and the young Lion together, &c.* that is, there ſhall be a ſtrange metamorphoſis, and change in the hearts of men, ſuch as were cruell and moſt profane, ſhall now be changed & become as humble and meek as Lambs; and then he adds *v. 9. They ſhall not hurt nor deſtroy in all my holy Mountaine, for the Earth ſhall be full of the knowledge of the Lord.* This renewed knowledge that they ſhall have, ſhall mightily take down that pride, and that bitterneſſe of ſpirit which was in them, for by this light they

Iſay 11. 6. v. 8.

Verſ. 9.

they ſhall both ſee their own emptineſſe and ſinfull diſtempers; as alſo the bounty and free grace of God in Jeſus Chriſt, which cannot but very much melt and ſoften the heart.

2. A renewed Underſtanding is a ſpeciall ſubject, wherein the word takes Impreſſion; therefore the invitation is, *unto them that know, in whoſe heart the Law was written*, that they would hearken unto his voyce; Schollars learne the beſt, when they are well entered; Men that are not thus Renewed, though they give us the hearing of our Sermons, yet when they have done, they caſt them at their heeles, like Almanacks out of Date; but they in whom this Impreſſion is made they are as ready to Practice what they have heard, as they are willing to learne more; and the truth is, men learne no more ſavingly, then they are willing to put in Practice. Hence is that Exhortation, *As you have learned Chriſt, ſo walke ye in him.* The beſt learners in the Schoole of Chriſt, are the beſt livers; a man that lives not up to his light, is like *Uriah*, that carried Letters in his Boſome, to be his own deſtruction. Iſay 51. 7. Col. 2. 6.

3. A renewed Underſtanding works

our hearts to an holy dependance, and casting our selves and our affaires on God, *they that know thy name will trust in thee*, the reason is, because God never faileth any that put their trust in him; men that have had many experiences of the bounty and love of God in Christ, have not onely good encouragement, but also good grounds of assurance to trust God for the future.

4. A renewed Understanding is a speciall Antidote and Preservative against all crosses and troubles that we meet withall, because none but such can know to make a right use of them; now in all their troubles. they have either skill to prevent them, that they fall not on them; or wisedome to make that use of them for which they were sent of God; and this is a Christians comfort, that in case he shall lose all, yet he has Christ, which is all, and in all; he hath that *good part* (with *Mary*) *that shall never be taken from him*; nay in death it selfe, he can say as *Job* did, *I know that my Redeemer liveth.*

Luke 10. ult.

Job 19.25.

3. I shall give encouragements to you, that have not this *new minde* to get it.

1. The possibility there is to get it;

The

The Lord would never exhort us to get it, if it were impossible; the Gospel and the grace that commeth with it, hath a teaching vertue in it, to make us *to deny ungodlinesse and worldly lusts*; Tit. 2. 12. the great blame that is layd on men, is this, *Ye will not come to me that ye might have life*; John 5. 40. the reason is evident, That in case we were willing, God would not be unwilling to receive us; and although we be unable to will, yet the Word has a Power to work upon it, doe you wait Gods leisure, as the lame man did at the Poole of *Bethesda*; you cannot have Christ at this instant, because you will not step in, when your hearts are troubled: if then you would take hold of Christ, what know you but you might have life?

2. The second encouragement is this, The portableness of it; you may carry this Jewell safely in your Bosomes. They have a saying, *That Skill is no Burden*: nay, *it* is so farr from being a burden, that it supports a soule under every burden.

3. Its the greatest settlement in unsetled and broken times; the great causes of errors, are either the want of light, or the abuse of it; but *a renewed*

minde wants not light, for then it ſhould
2 Theſ. 2. 10 be darke; nor doe they abuſe light, becauſe they practice what they know: There this ſaving light is like the *Urim* which was upon the breſtplate of the High Prieſt, to direct him in the greateſt matters; therefore its apparant that ſuch as are led away from the truth into errors of the times, are either ſuch as want this ſaving light, or wofully abuſe it.

4. The ſpeciall diſpenſation of Gods Ordinances, in theſe latter times, in a plentifull manner, may encourage us to take hold of the opportunity; when a man imployes many men at work, it is a ſigne he has much work to doe. God at this time has many of his ſervants, ſome like *James* and *John*, *Boanerges*; ſome like *Barnabas*, ſonns of Conſolation; ſome ſeek to ſave you with fear, pulling you out of the fire; ſome are men of melting ſpirits, full of compaſſion; if you will be won to Chriſt by no means, we may then take up that complaint of our Saviour againſt that Generation, comparing them to Chil-
Mat. 11. 17. dren ſitting in the Marker, ſaying, *We have Piped unto you, and you have not Danced, we have Mourned unto you,*

and

and you have not lamented. This is the case of many in the world in these dayes, that will not be perswaded to hearken unto the truth, but, I hope, I may say of you, as our Apostle doth, *I hope better things of you,* even such *things as accompany salvation.* Heb. 6. 9.

Q. *But does not the Scripture tell us, that a Saint may be in such a case, as that he may be in darknesse, and see no light?*

A. To which I answer, There is a *darknesse* of carnall ignorance, whereby *they know not the things belonging to their peace,* such Persons have the vaile drawn *over their eyes*; nay, the God of this world hath blinded their eyes, that the light of the Gospel should not shine out unto them: but in this sense, they that feare the Lord are not in the dark, for then, they would neither feare the Lord, nor obey his commands and will. Isay 50. 10. Luk. 19. 42.

2. There is a darknes of temptation.

1. When Satan tempts a man to the acting of a lesser good, for the omitting of a greater, as the Disciples said, *Why is this waste made? It might have been sold, and given to the poore*: they thought that the anointing of Christ was wastfull, in regard of giving to the poore: so it is with some godly Mat. 26. 9.

men, they are tempted to think that ſomething given to the Building of an Hoſpitall, or to ſome ſecular uſe, is much better then given to the Propagation of the Goſpel. And in like manner men are tempted, when they are at Prayer or Hearing, to ſome other thing, that though it be good in it ſelfe, yet not good at that time becauſe then our whole thoughts and intentions ſhould be upon that buſineſſe; every thing is excellent in his ſeaſon; God that is the God of Order, will have every thing to come forth in the right order thereof.

2. When there is a Curtaine (as it were) drawn between the eyes of our underſtanding, and the light that is held forth, as the Diſciples that went to
Luk.24.16. *Emmaus, their eyes were holden, that they knew him not:* So it may be in caſe of temptation, that men may not ſee it is Chriſt, though he be ſpeaking to them; as long as Chriſt holds himſelfe in his common way of diſpenſations, we goe along with him; but when we finde ſomething interpoſe, we are at a loſſe in our ſelves; in ſuch a caſe you muſt beleeve, though you doe not
Joh.10.27. ſee; as Chriſt ſaid to *Thomas, Bleſſed*

are

are those that have not seen, and yet doe beleeve.

3. Men are kept in darkneſſe by temptation, when they expect immediate revelations, and neglect thoſe wayes and means whereby he has promiſed to convay light, the which in the cloſe prove *ſtrong deluſions.* Gods Revelations are on extraordinary occaſions, as to *Solomon* he appeared twice, and thoſe on ſpeciall occaſions. Againe, ſince the Cannon of the Scriptures have been written, Revelations have been rare; the reaſon is, That when God is pleaſed to afford any Perſons ordinary meanes (out of what he has revealed already) to diſcover the truth, he is pleaſed to bleſſe that: and if they will not heare them that are deſigned for that end, extraordinary Revelations will doe no good, neither be effectuall, *If they will not heare* Moſes *and the Prophets, neither will they heare, though one roſe from the dead.* Men are ſure of this, as to converſion, and to aſſurances, we need no more then what is Revealed by the Word, and ſet on the hearts of men by the holy Ghoſt, working with it, and by it. 2 Theſ. 2. 11. Luk. 16, 29.

Againe, Satan himſelfe, the Prince

of darkeneſſe, abhors the Scriptures, eſpecially the true ſenſe and meaning of them: therefore it is to be obſerved, That deluded Perſons doe ſhun the Scriptures as much as may be. The Papiſts pretend much for the ancient Fathers, and moſt for the Church, That a man beleeving as their Church doth, it is ſufficient; but they make the ſalvation of men to hang upon an humane and variable teſtimony: On the other ſide, thoſe deluded Perſons in our days tell us, They are rayſed above the Scriptures, and know more then the words contains in it: but we know the Word is able to make the man of God wiſe to ſalvation; and the Apoſtle *Peter* tells us, *We have a more ſure Word of Propheſie*, then that great transfiguration of Chriſt on the holy Mount, *to which we ſhall doe well, that we take heed as to a light ſhining in a darke place.* Now if that viſible and admirable diſcovery be not in ſome caſes ſo ſure a thing as the holy Scriptures, then they gaine little that forſake the Scriptures to expect them,

It is Storied of that grand Captaine, that when his Souldiers in Egypt murmured for Wine, what, ſaith he, *Have*

you

you not the ſweet and pleaſant Water of Nile *to drinke of:* I may ſay ſo too, What doe you long ſo much for revelations; Have you not the Wells of holy Scriptures? Have you not *Moſes* and the Prophets, and the Lord Jeſus and his Apoſtles ſpeaking from Heaven; therefore it muſt rather be wantonneſſe, then neceſſity, that carries men on to ſeek theſe things at ſuch a time as this.

3. There is a darkneſſe in regard of divine deſertion, when the Sunne of Righteouſneſſe ſhall with-draw the bright beames of light by which he was accuſtomed to ſhine on the ſoule, It is Gods cuſtome, now and then, to withdraw the light of his countenance: this darkneſſe falls on us in two caſes. 1. In caſe of ſinne, 2. In caſe of tryall.

1. In caſe of ſinne.

1. In neglecting of the occaſions that God is pleaſed to put into our hands; we have a price now and then in our hands of a good bargaine, if we had hearts to take it. The Church complains, *Whether is my Beloved gone; my Beloved hath withdrawn himſelfe. I ſought him, but I could not finde him, I called, but he anſwered me not.* It is not ſafe

Pro. 17. 16.

Cant. 5. 2. ad 6.

ſafe loſing of an opportunity; God is choice of his grace, its to good a thing to be neglected; every time will be harder then another; if we loſe the firſt occaſion, we ſhall not ſo eaſily find a ſecond: Some complain and ſay, I had once an opportunity to be a Scholar, but I played the truant: I might once have been a rich man, if I had hearkened to good counſell. So ſay I in this caſe, If God be not rich in grace, take heed of *Eſaus* folly, that you may not ſeek the Bleſſing with teares, when it is too late.

2. Preſumption of our own ſtrength is another occaſion of Gods deſertion of us; If a man think himſelfe ſtrong enough for his enemy, he will never require any more help. This was *Peters* caſe, although Chriſt had ſaid to his Mat.26.33. Diſciples, *That they would all forſake him*, in this his tryall, yet he beleeves it not, but ſaith *Though all men forſake thee, yet will not I be offended with thee:* and yet behold He is the firſt man that doth it, and more groſſely then any of the reſt; for the reſt forſooke him and fled, but *Peter* flatly denyes him. Now it is juſt with God to leave ſuch a man to himſelfe, as doth depend

on

on his own ſtrength. The heart of man is compared to a *deceitfull Bow*, that though the Archer levell faire at the Marke, yet the deceitfulneſſe of the Bow, carries it amiſſe: It is ſo in our caſe, therefore it is not ſafe depending on our own ſtrength: A man that is fearefull and ſuſpitious of his owne abilities, is more likely to ſtand, then he that preſumes. Pſal 78.57.

3. When we doe not improve our Tallents by the earefull uſe of means; Gold and Silver will ruſt, if they be not uſed, ſo will our Tallents too: as grace is gotten by the *Word*, ſo it is encreaſed by it; every neglect of the means, is a neglect of God, and if you withdraw your ſelves from them, the Lord may leave you for ſome time to this ſpirituall darkneſſe; for ſuch as ſeek God leſſe, ſhall be ſure to enjoy him leſſe: and therefore when the Miniſter hath done his work in Preaching, then muſt your work begin in Meditation; It is onely the *diligent* hand that makes rich, and he is liberally rewarded that ſeeks him diligently; ſuch as doe not thus, are often left in the dark. 1 Pet. 1.23. & 2. 2. Heb. 11. 6.

4. Quenching the motions of the Spirit; when men put out their candles in

in a dark night, they may expect darkneſſe to follow; we have no more light then we have from the Father of lights, and therefore if that great light be darkned, how great is that darkneſſe? Its obſerved, that Bees will not lodge in a ſmoky hive, no more will the holy Ghoſt in a luſtfull heart.

2. The ſecond caſe of *darkneſſe*, is in caſe of tryall; ſometimes God doth deſert ſoules, to try and to prove what is in our hearts: the Nurſe ſometimes hides her ſelfe from the Childe, to try the affections of it; onely know this, 1. He doth not this long, leaſt the heart of his ſervants ſhould faint before him. 2. He withdraws, that he may returne with greater incoms; as we ſend our Ships to Sea with Coales, and they return again with Corne, a better Commodity. When the Lord returns to us, he will anſwer all our longings, all our Teares and Prayers; Before I leave this Point, give me leave to make a double Application of it.

1. To ſuch as are yet in *darkeneſſe*, and doe not partake of this *renewing light*, let them conſider.

1. Thoſe feares and terrors that fall on ſuch as are in *darkneſſe*, ſhall

fall

fall on them, they ſhall fly when no man purſueth. It is ill keeping Century in the darke, where a man knows neither how to defend himſelfe, nor offend his enemy; but in ſuch a caſe are all *darke* Chriſtians, they have neither wiſedome to ſeek their own ſafety, nor weapons to defend and preſerve them in approching dangers.

2. What is the Spring of all impieties? It is want of this Light and ſaving Knowledge. The Prophet complaines *of the want of knowledge of God in the Land*; then he tells them the ill conſequents of it, *viz. Swearing, Lying, Killing, Adultery, and Blood touching Blood:* all kind of evill flowes from an ignorant ſoule; ſuch Perſons ruſh into ſinne. *as the Horſe ruſheth into the Battell*; becauſe they neither know, nor feare the danger. Hoſ. 4. 1. Jer. 8. 6.

3. Hence flowes the great ingratitude which is in the world, becauſe they want light to ſee. What are Ordinances to them? What is the Goſpel to them? nay, what is Chriſt to them? not ſo highly valued as their Farmes, their Oxen, or their preſent emolument gained by their Trades: we are never thankfull for that we doe not know;

know; nay, Ignorance looks on the greateſt bleſſing, as the greateſt croſſe, as the *Gadarens* did the loſſe of their Swine, which was more to them, then the greateſt good, the Lord Jeſus Chriſt himſelfe.

2. To ſuch as are partakers of this.

1 Joh. 1. 6. 7 1. *Light* as to God; a wiſe man ſhal ſtand before Princes; a wiſe Chriſtian ſhall ſtand before God, ſhall have fellowſhip with the Father, and with the Sonne.

2. They may be comforted in regard of this light, as to themſelves, neither to miſſe their way, nor miſcarry in it: as the Pillar of Fire did guide the people in the Wilderneſſe in their Night Marches; ſo doth the light guide his ſervants.

3. Its of ſpeciall and ſpirituall uſe unto others; one Torch lights another, and one Chriſtian another; we finde by experience, that when one godly Perſon is wrought upon in a Family, that Perſon oftentimes is an Inſtrument of much and great good to the Family. The example of *Abraham* and *Joſhua*, are famous in the Old Teſtament: The Family of *Aquila* and *Priſ-*

Rom 16 5. *cilla*, they had *a Church in their houſe*; one

one good Christian may doe good to many.

Thus much may serve for the first thing in the inner Man, *A Renewed understanding.*

CHAP. III.

Of the will renewed; the objects; the properties; the manner how it is perswaded; the causes of unwillingnesse; the Arguments to perswade to willingnesse.

COme we now to the *will* of man, which is next in order to be considered. Now the *will* of Man is naturally crooked, and therefore must be *renewed*. Therefore the Apostle saith, *That to will and to doe is of his good pleasure*: that is, all that power we have to think or to doe, is from the love of God in Christ: Hence that of the Psalmist, *They shall be a willing People in the day of thy power.* There can be no acting by our wills, unlesse vertue went out of Christ to heale them, to enable us to act. Although there be naturall power in the will in civill things, to wil that

Phil. 2. 13.

Psal 110. 3.

that which is right; yet it is not ſo in ſpiritualls: *It is not in him that runneth, nor in him that willeth, but in God that ſheweth mercy.* The Church is compared to the *Chariots of Aminadab*, they are called Chariots for ſwiftneſſe, animoſity and reſolution; and of *Aminadab*, for their willingneſſe, for the word ſignifies, *a willing people, or a Princely, noble, free-hearted people.* Now that I may cleare up this unto you, conſider.

Rom. 9.16.

The Object of the will muſt be the chiefe good, this is the object of the will; and as truth is the object of the mind, ſo good is the object of the will, and the better the good is, the more ſuteable is is to the will. Chriſt therefore being the chiefe good, is moſt to be made choyce of by us.

1. Conſider, that good is the beſt good, that is moſt diuturnall and conſtant, *Jeſus Chriſt yeſterday, and to day, and the ſame for ever*, that is, Jeſus Chriſt is as good to poore ſoules now, as he was 500 yeares agoe, and will be to the worlds end; it is not ſo in evill, for the greater and more conſtant it is, the more it is to be avoyded; therefore by a rule of contraries, they make an ill

Heb. 13. 8.

choice

choice that make choice of ſinne.

2. Thoſe things are the chiefeſt good, that have in them no mixture of ſin. Now the gifts of God, they are the greateſt good, becauſe they come from a *pure hand*, flow from a *pure Fountain*, the boſome of Jeſus Chriſt; *He ſhall take of mine, and give it unto you*, that is, out of the treaſures of grace reſiding in Jeſus Chriſt, he ſhall powre it into the hearts of his Saints. *Jam. 1. 18.*

3. That good is the beſt good, that is the moſt common good; if there were a παγκρατον found, that could heale all diſeaſes, it would be the beſt Phyſicke in all the world; but now ſuch a thing in Divinity there is to be found out, the Lord Jeſus Chriſt, *There is no name under Heaven given, by which we can be ſaved, but onely by Jeſus Chriſt.* Now in caſe a man could not have all Chriſt, it could not be the chiefeſt good; but the ſharing of others with us, doth no whit hinder us, and we are very much to bleſſe God in this reſpect, that it is ſo common, from which no man is excluded, that doth not exclude himſelfe by his unwillingneſſe. *Acts 4. 12.*

4. That good is chiefly to be cho-

ſen, that hath in it the greateſt fulneſſe. Put caſe a man ſhould gaine all other things, and lacke that one neceſſary thing, which *Mary* ſought after, and made choice of, he would ſtill be a poore man; truely ſo it is here: As now in caſe we obtain that good which is the end, we ſhall not want other good things conducing to the ſame end; *If he ſpared not his own Sonne, but gave him for us; how much more will he with him give us all things alſo?* The greater good, hath the leſſer (as it were) wrapped up in it. Becauſe *Solomon* asked not long life, nor the life of his enemies, *but Wiſedome*; he had not that onely, but Riches and Honour to boot, (as it were) the greateſt Wiſedome to labour after the maine thing.

Rom. 8. 32.

5. That is the moſt deſireable, and to be choſen as the greateſt good, which doth promote us to the greateſt honour: We ſet a high price on ſuch as doe moſt befriend us in our neceſſity; The Prophet ſaid to the Woman of *Shunem*, *Wouldeſt thou be ſpoken for to the King, or to the Captain of the Hoſt?* this was good for the Woman that ſhe had ſuch a friend; but now to have one to befriend us in Heaven, and to plead our cauſe

2 Kings 4. 13.

cauſe there, and withall to carry our names on his breſtplate, and to Write them down in the Book of Life; this is a great honour indeed.

2. The next particular is to ſhew the nature and properties of a *renewed will.*

1. This *renewed Will* acts upon deliberation; he conſiders of what he is to doe before he yeilds, as the wiſe Builder counts the coſt, and ſaith, If this choice I have made may coſt me my life or my liberty, I have thought of all this before-hand. It was an excellent reſolution of *Ruth* to *Naomy*, when ſhe did perſwade her to turn backe to her Country, no, ſayes ſhe, *Perſwade me not, for thy God ſhall be my God, and where thou liveſt, I will live, and where thou dyeſt, I will dye, and there will I be buried.* So we finde one of our owne Martyrs averr, and ſtand to it, *The heavens*, ſaith he, *ſhall rather fall, then I will forſake my Faith.* Others of them made it their way to Heaven on horſe-backe, and in fiery Chariots; theſe ſure had counted their loſſe before-hand.

Ruth 1. 16.

William Flower.

Latimer.

2. In the *renewed Will* there is a conformity to the minde and will of God; *Not my Will* (ſaith the renewed heart) *but thy will be done:* The ſoule

makes choice to ſubmit unto Chriſt in
Iohn 15. 14. all things; *Ye are my friends, if you doe whatſoever I command you.* A renewed man reſolves to doe what he can, though he cannot doe what he would; there is good reaſon for it, for Chriſt is wiſer then we are, and his will a more perfect rule then any elſe that can be found out.

3. A *renewed will* lays a tye upon it ſelfe, never to break with God; it is
Ier. 30. 31. called, The *engaging of the heart*, as there is a Covenant of God among Married Perſons, ſo that the Woman
Prov. 2. 17. that leaves her Husband *forſakes the guide of her youth, and breaks the Covenant of her God.* So it is in this caſe, if we ſhall not ſtand to the truth. The oathes and vowes of God are upon us, and woe unto us if we break them.

4. The wayes of God are pleaſing, and ſweet unto us; the obſtinate heart is much offended with the wayes of God, that they are difficult, burdenſome, and unprofitable unto it. But
Mat. 11. 29. now when the *will is renewed The yoake is eaſie, and the burden light:* The reaſon is, becauſe when the will is renew-
Pſal. 119. 32. ed, the heart is enlarged; *I will runne the way thy Commandements, when thou ſhalt enlarge my heart.* The heart being thus

thus enlarged, the will is as it were naturalized to duty, and we know that naturall motions are freeſt of all motions.

5. The *will* that is thus *renewed* is onely free to good; when he doth good, he works as a free man at his trade; but when he doth ill, then he looks on himſelfe as out of the way. *We are all for the truth, and nothing againſt the truth:* Such as a man is, ſuch is his end; A man being once a free man, likes one day in the free ſervice of God, better then a thouſand elſe where. 2 Cor. 13. 8.

6. He that is once free in his *Will*, is deſirous to free others; The Apoſtle ſeems to hint ſo much, when he perſwades *the Beleeving Wife, not to deſert her Huſband, nor the Beleeving Huſband to leave his Wife*; *For*, ſaith he, *what knoweſt thou, O man, but thou mayeſt ſave thy Wife?* O ſayes a converted ſoule, I have a poore Wife ſtill in the ſtate of Nature, and I have poore Kindred ſtill dead in their ſins; O! that I could uſe any meanes to bring them home. O! what continuall heavineſſe was in *Pauls* heart for his Brethren; the word in the Originall, is ſuch ſorrows as Women have in bringing forth 1 Cor. 7. 12. 13. &c. Rom. 9. 2.

Children. And the ſame affection had he to the *Galathians*, he had continuall
Gal. 4. 19. ſorrow about them too: *My little children of whom I travell in birth, till Chriſt be formed in you.* Brethren, we may all this day lay our hands upon our hearts, and ſay, I am very guilty of this ſinne, that I have ſuffered my carnall friend to goe on in his ſinnes, without uſing any means to win him to Chriſt. I may ſay as he did in another caſe, *Lord lay not this ſinne to your charge.* I truſt God will beare me witneſſe this day, *That I have not fayled to declare unto you the whole counſell of God.*

Q. *Some may ſay, I ſhall loſe their favour, if I admoniſh them.*

A. Conſider, notwithſtanding your
Lev. 19. 17. duty, you are *bound* to reprove your Brother plainly; and truely he is the beſt friend, that doth deale plainely with his Brother: by this you have diſcharged your duty, what know you, but God may ſet home your Exhortations.
Ezek. 3. 2. *But whether they will heare, or they will forbeare, you muſt tell them their faults; for by this means, you have ſaved your own ſoules.*

1. Who would not be willing to that

that, which might be a means to ſave a ſoule from death; the nature of compaſſion calls for it: If we are to pitty our neighbours beaſt, much more his ſoule. A man will be cruell to all things, that is cruell to ſoules; as he ſaith of a man that is ready to dye for hunger, *Si non paviſti, occidiſti*; If thou feedeſt him not, thou Killeſt him: Tis more true in this caſe, by how much the ſoule is above the body. *Aug.*

2. Who would not be willing to doe good unto himſelfe; they that convert ſoules, ſhall ſhine as the Sunne in the Firmament. A mans ſoule is more then anothers ſoule, as to himſelfe; but yet, if by one act, you may ſave both; how carefull ſhould you then be to doe it. Dan. 12. 3.

3. Who would not doe good to the Church of Chriſt, to the whole community of the People of God? What joy was there at the finding of the loſt Sheep, and the loſt Sonne? what Feaſting, what Muſicke? the Lord Chriſt hath one Heire; Heaven hath one Inhabitant, one free man more.

4. The benefit men in common enjoy; even wicked men (though they think not ſo) yet enjoy their continu-

ances on the Earth by them. *Sodome* could not be deſtroyed, till *Lot* was removed.

5. There is honour to God by it; Prov. 14. 28 *For the multitude of People is the honour of a Prince*; and the more are gathered to Chriſt, the more it makes for his honour.

3. The manner how *we come to be perſwaded, and come to be made willing.*

1. We come to ſee the ſinfulneſſe of ſinne, that it is evill in the abſtract, that it is in every conſideration vile, it is the cauſe of all the diſeaſes in the Body, of all darkneſſe in the minde, of all croſſes that doe befall you; of the wrath of God, the curſe of the Law, death and hell; and therefore a ſtate not to be reſted in. Now the Lord by his ſpirit comes to him, deeply and ſadly convinceth him of this eſtate, and hence, he being conſcious of his owne guilt, and ſenſible of his own eſtate deſires and becoms willing (if it be poſſible) he may be delivered. In this caſe the poore ſoule is like the Lepers, that were at the Gate of *Samaria*, that made a ſtrong adventure into the Campe of the enemy; they took their reſolution 2 King. 7. 4. on this ground, *If we ſay we will enter*

into

into the City, then the Famine is in the City, and we ſhall dye there; if we ſit ſtill here, we dye alſo: Come let us fall into the Camp of the Aſſyrians, if they ſave us, we ſhall live; if they kill us, we ſhall but dye: what ſafety and plenty they found there, anſwered all their feares. This may be the caſe of a poore ſoule, that may doubt whether the Lord may take pitty on ſuch a one as he is; yet he is ſure to ſtay where he is, or to turn back to his former evill way, or farre worſe; and therefore to caſt himſelfe into the arms of mercy in Jeſus Chriſt, he looks on it as the onely expedient in ſuch a caſe, and therefore the heart becomes willing to it.

2. The Lord puts into the heart a kind of reſtleſneſſe, ſo that the heart is never quiet, till it come to Chriſt. As, give a man that is in paine a Conſort of the beſt Muſick in the world, fill his eyes with the moſt curious ſights, ſet before him the moſt taſtfull dainties, and yet he regards none of theſe things; why? for the agony and paine that is on him; but now apply ſuch a Medicine to him as freeth him from it, and then any of theſe things pleaſe him: ſo in caſe a ſoule have a taſte of Chriſt,

Chriſt, and be by that healed, then he takes content in himſelfe, and in the bleſſing he doth enjoy.

3. The Lord diſcovers to us by his ſpirit the immunities of a gratious condition, as power againſt ſinne, that it
Rom 6.12. *raigne not*. Intereſt in the *Promiſes, both*
1 Tim. 6.8. *of this life, and that which is to come.*
Gal. 3. 13. Freedome from the *Curſe of the Law*; they are not under the Law but under
Heb. 10.22. Grace. *Acceſſe to God in the day of need*, this is that which makes us *a willing people in the day of his power*. When
Gen 45.27. *Jacob* ſaw the *Waggons* that were ſent from *Joſeph, his ſpirit was revived:* ſo when he ſhall diſcover theſe immunities, this will revive our ſpirits.

4. The Holy Ghoſt (the will being renewed) doth co-operate with it in all its acts. There are three great acts in which it doth comply and aſſiſt the will.

1. In point of election and choice;
Ioh. 15.16. *Ye have not choſen me but I have choſen you*; that is, the Lords Election of us, is the Fountaine of our Election of Chriſt, and thoſe things that concerne our ſalvation; and yet he makes a promiſe to our choice, though it be no-
Iſa. 56.4.6. thing but a fruit of his; for he ſaith, *To thoſe Eunuches that kept my Sabbaths,*

and

and chose the things that please me, I will give a name and place in my house above the names of Sonnes and Daughters, he therefore that makes choice, with *Mary*, shall never need to repent of it.

2. The next act of the will is consent and approbation; as *Paul, If I doe that which I would not, I consent to the Law of God, that it is good*; now this is the work of grace, and of them that doe allow and approve of the wayes of God. Therefore when the Lord speaks of his Word and spirit, *That he will purge his floore, that he will sanctifie us throughout, that he will transforme us into his Image*; then the heart Ecchoes, *Lord be it unto me even as thou hast said.* This was a very high bounty, that King *Ahasuerus* should take to Wife such a poore Captive maid as *Ester* was, and make her Queene; so it is much more, that a poore sinner should be Married unto Christ, Rom. 7. 16.

3. The third act of the will is such, as consists in the application of the will to the use of all means, whereby we may be more and more renewed. One relates of a certain Family, that all that were Children of that Family, were borne with the shape of a Sword on their Corsinus.

their thighes, hinting out their warlike animosity. It is certain, that all such as are borne of God, have willing hearts given unto them to doe the will of God, and effectually to worke out their own salvation.

4. *What those causes are that make men so unwilling.*

1. Ignorance of the minde and will of God.

1. Of the Law; they know not the Rule, and therefore cannot keep it; poore ignorant soules see no harme in swearing, in damning, and in cursing of themselves; they see no need of any other state then what they have by nature. They say of the Lyons Whelps, that they are borne blinde, and that the Lyoness never gives over roaring, till they open their eyes and see: and truely if the roaring of Lyons can awake them, how should the Word of Grace awaken us out of that *darkenesse* wherein we are.

2. Ignorance of the fact, that is, *pro hic & nunc*, (as we say) when we are ignorant of this or that circumstance; and therefore it is said of *Pauls* Persecution of the Churches; That though he knew the Scriptures, yet he was *Ig-*

norant

norant at that time, that it was evill, but thought, with many others that they did God good ſervice; therefore no marvell though ignorant Perſons be unwilling to doe that which is good.

2. That which makes us ſo unwilling, is that obſtinacy, and repugnancy that is in the will it ſelfe: *How often would I have gathered you, as a Hen gathers her Chickens, and ye would not:* Luk. 13.34. ſo that here the fault is layd on the will it ſelfe. This is that which is called the reſiſting of the holy Ghoſt. *Ye have reſiſted the holy Ghoſt.* Acts 7.51. And they ſay to the Almighty, *Depart from us, we deſire not the knowledge of thy Law.* Job 21.14. All theſe inſtances doe evidence thus much.

1. That a man may be convinced of the errour of his way, and yet wittingly and wilfully act contrary to thoſe convictions; the reaſon is, becauſe there is a vitious temper of malice and perverſeneſſe in the will of man to that which is evill.

2. The fault is not in the holy Ghoſt, why they are not converted; I meane ſuch as live under the Ordinances, but their owne obſtinacy.

3. That ſenſuality that is in men, doth mightily hinder them, and keep them

them in their unwillingneſſe It is with men when they are perſwaded to Reformation, as it was with the Trees in *Jothams* Parable, when they ſhould have been anointed King; ſaith the Judg. 9. 9. Olive, *ſhall I leave my fatneſſe? ſhall I*, ſaith the Fig-tree, *leave my ſweetneſſe? Shall I leave my Wine?* ſaith the Vine, &c. So it is with men, as I have ſaid, in point of Reformation, Shall I, ſaith one, leave the fatneſſe of the world, and forſake all, and follow Chriſt? Shall I, ſaith another, leave the ſweetneſſe of pleaſure and luxury, which I have long enjoyed, and betake my ſelfe to Repentance, and a holy revenge againſt my ſelfe, and ſinfull diſtempers? Shall I, ſaith a third, leave my intemperate and unſober courſe of life, *and* Tit. 2. 12. *now live ſoberly, righteouſly, and godly in this preſent world.* Men in this caſe chuſe two evills; The one is, to preferr their preſent ſinfull eſtate above and beyond the ſtate of Grace, by reaſon of the preſent pleaſure and ſweetneſſe they find in it. The other is, that though they have a ſeaſonable opportunity, yet they have no hearts to make improvement thereof, and ſo judge themſelves unworthy of the Grace revealed.

5. *I*

5. *I ſhall endeavour to give you ſome arguments to perſuade you to this duty.*

1. Such as our willingneſſe is, ſuch is our ſervice, if there be a willing mind; if there be firſt a willing mind it is accepted according to that a man hath. A Widowes Mite, a Cup of cold water, is accepted, becauſe God takes a ſcantling of our actions, by the freeneſſe that is in our hearts to them. Some men doe more then you can, but your will is more enlarged then theirs. *Noahs* Sacrifice was not great, yet greatly accepted. *Saul* gave to *Samuel* the fourth part of a Shekel, (about our 5^{d}.) and yet it was well reſented; the reaſon is, that thouſands of Rams, are not ſo much, as a willing mind to God.

2. If you be willing, the match is made up between God and you; *Draw neer unto God, and he will draw neere unto you*; he that inclines our wills to make choice of him for our God, our Lord, and Husband, is certainly himſelfe willing to grant us his favour and deareſt affections.

3. Who would not be willing to his owne benefit? VVould you have bleſſings here? *If you be willing, ye* Iſay 1. 18.

ſhall

shall eate the good of the Land. Would you have Christ? if you be willing to the match, he is yours, and you are his? Would you have peace? if you be willing, The Peace of God shall keep your Hearts and Minds? Would you enter into Glory? Such as are thus *Renewed*, are translated from glory unto Glory, untill they come to eternall glory.

1. Labour to attaine to as much light as you are able, because an elevated mind layes a foundation for an elevated will *If thou knewest* (saith Christ) *who it was that spake unto thee, thou wouldest have asked of him, &c.* If you knew what an excellent thing this grace of a *Renewed will* is, you would endeavour for it.

John 4. 10.

2. Beg of God, that he will take away that heart of stone, and give you a soft and tender heart, like to the heart of *Josiah*; then the Word will take such an Impression, as that it will become the savour of life unto life; and the mighty power of God unto Salvation.

CHAP.

CHAP. IIII.

Shewing, The bleſſing of a renewed quiet Conſcience. In whom it may be. Demonſtrations of it. The benefits of it. The degrees of it. Inſtructions how to know it, how to get it, and how to keep it.

COme we now to the third thing in the ſoule to be *Renewed*, and that is, the *Conſcience*,

1. I am not here to deale with a naturall Conſcience, as it is a ſecond act of the mind, giving teſtimony to all the motions of our hearts, and actions of our lives, according to the light it hath, and thereby either accuſing or excuſing of us.

2. I am not to ſpeak of a good troubled Conſcience in this place, for thoſe things that fall under that head, are more proper to mortification, then unto this of *Renovation*.

3. I ſhall here ſpeak onely of a *Renewed Conſcience*, as it is in ſome meaſure quieted, (I ſay, in ſome meaſure) for there may be a quiet Conſcience, and yet it may ſometimes want that

quietneſſe that once it had, and that in theſe caſes.

1, Good men may relapſe after this quietation into ſome foule ſinne; as in the caſe of *David*, and *Peter*; and then no marvell if that Conſcience doe awake again, as it did in them, *David* did many a Night together water his couch with teares; And *Peter* went out, and wept bitterly. If ye love your own peace, then fully not your Conſciences with freſh guilt.

2. In caſe of Divine deſertions, the Lord may withdraw himſelfe for ſome time, and then we may thinke all is gone; and yet our condition as good, and his favour as great, as ever. We are not to judge of our peace meerely by our faylings, but alſo by the evidence of our Faith. Iſay 40.13. 14.

3. Thoſe ſins of ſurreption and dayly incurſion, that doe befall the moſt watchfull Saint of God, cannot but diſquiet. A little ſmall ſtone in the Shooe of a man, makes him lame, till it be removed. The tenderer the Conſcience is, the ſooner it is troubled; as you ſee in the caſe of *Joſiah*, a Pious Man, and yet of a quiet Conſcience; yet when he heard how the caſe ſtood, his

his heart melted within him for griefe.

We are therefore to look to the conſtant frame of the Conſcience, and though there be ſome trouble now and then on ſuch occaſions, as hath been ſhewed, yet the denomination doth ariſe from the better part. There may be a faire Summer, though ſome bluſtring Winds may ariſe now and than; So there may be a quiet condition of the ſoule; notwithſtanding, ſome of theſe occaſions may ariſe a Storme in a becalmed ſoule; eſpecially if you conſider a man in his naturall condition, *Who is like the raging of the Sea,* Iſay 57. 20. *when it cannot reſt, whoſe waters caſt up mire and dirt,* continually; not for a time, which is not the condition of any godly ſoule.

2. *To demonſtrate unto you a good quiet renewed Conſcience:* take theſe Propoſitions.

1. That where there is a *Renewed quiet Conſcience,* there a ſaving trouble goes before. *They were firſt troubled,* Acts 2. 37. *and pricked in their hearts, and then raiſed up againe:* They were, as it were, ſharpely pricked, as with the head of a bearded Arrow; their ſorrow was bitter, their comfort ſweet; *Behold, what* 2 Cor. 7. 11.

clearing of your ſelves; what an apology hath your godly ſorrow wrought in you: the ſpirit of bondage goes before, and the ſpirit of adoption follows after. One relates of a Fountain neer to *Laodicea*, where the firſt bucket of it, is very ſalt, and all the reſt very ſweet and pleaſant: It is ſo in this caſe, after the ſoule hath taſted of the bitter waters of *Marah*, of ſorrow; then comes he to taſte of comforts, which are in Jeſus Chriſt. It is Storied, that Chriſts ordinary walke was from *Bethany* to *Jeruſalem*; from the houſe of teares, to the Viſion of Peace: and ſurely the Diſciples, are not above their Lord and Maſter.

Initia plerumque aſpera, jucundos exitus ſortiuntur.

2. *A good and quiet Renewed Conſcience*, ariſeth,

1. From the apprehenſions and application of the merits of Jeſus Chriſt, both in point of ſatisfaction, that he hath payd the price due for us, ſo that now by Chriſt we are freed from the curſe of the Law, and from the guilt of ſin, and inveſted with the garments of Chriſts righteouſneſſe, all our ſins are ſatisfied for, by the death of Chriſt and our Perſons are preſented without ſpot or wrinkle in his ſight.

And

And becauſe we have dayly infirmities therefore have we our dayly interceſſions of Chriſt, to pleade for us at the Fathers right hand, and to mix our Prayers with the Incenſe of his owne Merits, and preſent them to the Father, that is the grand foundation of our peace. It is ſaid of one, that having diſpleaſed a great Prince, That going out from him, finds his Son, and brings him in his arms; *O*, ſaith he, *how can I but be reconciled to him, whom my Son loves ſo dearely.* If any Beleever ſinne, yet he hath an Advocate, the Lord Jeſus Chriſt, who is a Propitiation for his ſins, and therefore may make his Addreſſes to the Throne of Grace. Admetus.

2. This *renewed quiet Conſcience* doth ariſe from our ſanctification, becauſe *then the heart is waſhed from an evill Conſcience, and furniſhed with new qualities of holineſſe*: now as the want of theſe, occaſions feare and terrour; ſo on the other ſide, the enjoyment of them begets tranquillity, and peace of heart. And the truth is, it is in vaine to boaſt of any relation we have unto God, unleſſe we finde with it a reall change. Heb. 10. 22.

3. The next riſe of a ſincere *Conſcience*, is from a ſincere life, *This is our* 2 Cor. 1. 12.

rejoycing, even the testimony of our Conscience, that in simplicity, and godly sincerity, we have had our conversation in this world. The old *Germans* were wont to try their Children, whether they were legitimate, or no, by their casting them into the *Rhygne*; in case they did swim and float above, then they were accounted their own; but in case they sunk, then Bastards: That which will try you, as to Gods service, is your holy and unblamable conversation: but if you sinke and shrinke from your holy Profession, you are Bastards, and not Sonns.

3. The more the heart holds communion with God, the more quiet it is. While Embassadours are sent from one State to another with gifts and presents, these are visible testimonies of Peace. So it is in this case, that while there is on our parts sending up Prayers and Ejaculations unto God, and God is pleased to breathe upon us, and to give incoms, and returns, above all we can aske or think, there must needs be peace. As the Moone drawes more and more towards the Sun, so her luster is the greater; so it is with the Saints, the neerer they come into the presence

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and fellowship with the Father, and with the Sonne, the more peace and sweetnes is shed abroad in their hearts.

4. The more the heart lives above the world, the more peace it hath from the Lord. Historians relate, that on the top of Mount *Athos*, are no stormes: because it is above the middle Region. And sure I am, the more the heart stands loose to creature comforts, and lives above them, the more it will settle on Christ, wherein there is true peace; but if the heart be engaged to the world, *O how full of trouble the spirit is.* It is reported of *Philip* the third King of *Spaine*, that at his death he complained, *O that I had never raigned; O that I had lived a solitary life all my dayes, with how much greater comfort might I have dyed? O what now doth all my glory profit me? How good is it then, so to live in peace with God, as that you may at your latter end, say as the Bride doth, Come Lord Jesus, come quickly; and say as old* Simeon, *Lord let now thy servant depart in peace.* Eccle. 1. 1. 2. Luke 2. 24.

3. *The benefits which come by this Peace.*

1. It is Christs peace; *My peace I leave with you, my peace I give unto you;* John 14. 26. 27.

you; that is, it comes by his procurement. and is convayed by his ſpirit, and alſo conformes us to his likeneſſe; therefore it is a peace that's much to be deſired, and they that have it, have much to bleſſe God for it. It was an high favour for *Barzilly* the Gileadite to ſit at the Kings Table; but an higher favour for a ſoule to enjoy his peace with God.

2. This peace keeps up the heart in all ſtormes and troubles of this preſent life: the Raine and Stormes beat violently on the houſe, while the inhabitants ſit quietly within by the fire: ſo it is in this caſe, the Martyrs rejoyced in their ſufferings, though there was a ſtorme without on their bodies, yet there was none within upon their Conſciences.

3. This Peace is a reſemblance of Heaven, and of glory, for that condition conſiſts in a freedom from evill, and a fruition of good: all the difference is this, you have Heaven without then, but you have it onely now within; you have Peace in full then,
1 Cor. 13. 12 preſſed down, and running over; *but now in part, we ſee in part, and we Propheſie in part; we ſee now as through a glaſſe, but then we ſhall ſee fully, and with open face.*

4. Where

4. Where this Peace is, there is the Kingdome of God; *it consists in righteousnesse, and peace, and joy.* The raign of *Solomon* was a raign of Peace; such is the raigne of Christ, it is a raigne of Peace; he doth not onely give Peace, but *keeps in in perfect Peace,* Rom. 14. 17. Isay 26. 3.

4. *The degrees of a good quiet Conscience.*

1. It is such a Conscience as is more infirme and weake, and yet quiet.

1. It hath some quiet as to the main, as *he that did eate greene hearbs, and kept a day, kept it to the Lord, and he that did them not, did them not to the Lord*; yet both agree in this, that they gave God thanks: Now though their Consciences did differ in some circumstances, yet they were both quiet in the mains. And in this case Christians should be cautious, how they give or take offence. *Paul*, as farre as his Christian liberty carried him, *became all things to all men, that he might gaine some.* It was the plot of the Prelacy of old, to ruine good men for a ceremony; here was some thing of wicked policy, but nothing of a tender Conscience. Rom. 14. 3. 4. 5. 6. 1 Cor. 9. 22.

2. An infirme and weake Conscience doth quiet it selfe in this, *viz.* the

the ſincerity and uprightneſſe of his
Rom. 7. 16. heart, That *to will was preſent with him, though to doe good he hath no power:* and though with one breath he cry, *O*
Ver. 24. 25. *wretched man, who ſhall deliver me from this body of death*; yet with the next, *He gives thanks to God, that within he did ſerve the Law of God, though with his fleſh he ſerve the Law of ſinne:* So that he makes the integrity of his heart, though in a combat, matter of comfort and quiet.

3. God is very tender and indul-
Mat. 12. 20. gent to tender Conſciences, *He will not break the bruiſed Reed, nor quench the ſmoaking Flax.* We keep filings of Gold, and will not ſuffer them to be loſt. The Lord is more carefull of a tender Conſcience, partly becauſe he knows the frame of our hearts how ready a weak Conſcience is to faint under a ſmall burden. If a great Perſon meet a meane Perſon, with a burden on him, he will give him the way, and help him if need be: our infirmities are our burdens, and if the Lord ſhould not beare with us, and ſupport our weake hands, and feeble knees, we ſhould often faint; and partly becauſe, if God ſhould not take ſpeciall care over us,

our

our lusts would grow upon us, as weeds over-top the good Corne, and Satan would take the advantage of our weakneſſe, to draw us unto ſin; therefore it is the Lords great care to keep a weak Chriſtian up, as it were a ſparke in the Ocean.

2. *There is a firme and ſtable Conſcience.*

1. As to light. *Peter* put them in mind of ſuch things as *they knew, and were eſtabliſhed in the truth of them*, ſo that as a man goes on cheerfully, when he ſees the way plaine before him, *Ye were once darkeneſſe, but now are ye light in the Lord*, therefore, *walke as Children of the light.* They ſay that *Rhodes* ſtands alwayes in the Sunne; ſo doth a Chriſtian in the light of the Lord. 2 Pet. 1. 12. Ephes. 5. 8. Silveſter.

2. As to the obſignation of the ſpirit, *After that ye beleeved ye were ſealed with the holy ſpirit of promiſe*; after they had heard and beleeved, then they were ſealed. One ſaith, we have eternall life in the price, that is, in the merits of Chriſt; in the Promiſes that are plainely held forth in the Word; and in the firſt fruits of the ſpirit, that is given unto us. Ephe. 1. 13. In precio, in promiſſis, in primitiis.

3. As to preparation for every condition; As he ſaid, *He had not ſo lived as he was aſhamed to live; nor ſo lived that he was affraid to dye, for that he had ſerved a good Maſter.* This was *Pauls* caſe, *To live was Chriſt, and to dye was gaine:* he was in a very great ſtrait, for one condition, either was welcome to him. Death to the Saints of God, is as the Valley of *Achor*, a doore of hope.

Ambr. Non ſic vixi, ut timeo mori

Phil. 1. 24.

4. As to practice, that having a quiet Conſcience, a man walks at eaſe, his way is plain, and his Paſſage hath no thornes in it, or at leaſt they are none to him; as it was ſaid of *Paul, he caſt the Viper from his hand, and felt no harme:* ſo here, the truth is, our own diſcontent, our own teſtineſſe and waſpiſhneſſe of ſpirit is that which layes thornes and ſtings in our way; a man may ſleep as quietly in a Priſon, as in a Pallace, if his Conſcience be faire

5. *Inſtructions from what as hath been ſaid.*

1. See that your Conſcience be faire: you will ſay, how ſhall I know that? I anſwer.

1. If conſcience be truely at peace, then there is no peace with luſt; *You cannot*

cannot ſerve two Maſters. If you make luſt your Maſter, then you make Conſcience your blinded ſlave, or elſe your accuſer. Away therefore with your deareſt luſts, in caſe you meane to keep a quiet Conſcience. *Caſar* bid the Marriners, they ſhould not feare drowning while he was in the ſhip: But where there is this good quiet ſpirit, *Chriſt* is there, and then all will be ſafe. We Reade that once the High-Prieſt Propheſied, It *were better one ſhould ſuffer, then the whole Nation periſh:* It is better that the right hand, and right eye of luſt, ſhould periſh, then that the whole ſoule and body ſhould be deſtroyed.

2. Where there is this Peace, there is tranquillity of order; as it is with a man that hath his limbs out of joynt, there is in him, in that caſe, continuall paine: ſo it is with a man when Paſſions rules, they will then act againſt reaſon; there is, as it were, a diſlocation of the faculties of the ſoule; and hence ariſeth thoſe ſtings, thoſe Scorpions, wakenings, waſtings and gnawings of the Conſcience: ſo again, when Conſcience is in the minde, as a wiſe Counſellour in the will, as a pious direc-

tor,

director, and sets the affections on their proper objects, then all is quiet.

3. This true Peace is made up of many graces. as Faith brings in *Christ* the King of *Salem*, *Prince of Peace*; hope expects the making good of all those pretious Promises, every of which brings the glad tidings of Peace, and good things to come; Love is the band of Peace; the Soule is not so much where it lives, as where it loves; patience, and long suffering, the conservatives of Peace, &c. And hence you may observe, That if a man shall boast of any one gift, and want the rest, he is like him, that boasteth himselfe of a
Prov. 25. 14. *false gift*. Astologers guesse at events by the conjunction of such and such Starres: But a soule may truely Prophesie of its state, by the conjunction of all Graces in the soule, and their shining out in our lives, as the Starres in their order.

4, There is a blessed harmony between Gods holy Ordinances, and a
Rom. 10. 15. quiet *Conscience*; *How beautifull are the feet of them that bring glad tidings of Peace and good things*; If a sad heart doth cheerfully welcome tidings of Peace, it cannot be but the quiet one

one ſhould rejoyce with it. The *Woman that had loſt her Groat, when ſhee had found it, calls in all her Neighbours with her to rejoyce.* Luk. 15. 9. Beſides, there is none of the Saints which have Peace, but they would be glad to have a greater meaſure, and when it comes be thankfull for it; beſides, unleſſe Peace be dayly renewed, it will ſpeedily be darkened by luſts, and temptations; this heavenly Peace, receives continuall ſweetneſſe from the Spring-head where it flowes.

5. He that hath this Peace, values it above all the Jewels and Diamonds in the world. If you ſhould aske a man in theſe time, what he would have? he would ſay, That I might enjoy the bleſſings that God hath given me, with Peace, and the Goſpel. All Warrs are for Peace, as their end; and if they end not in it, they either bring ruine, or ſet up Tyranny: As we ſee among the *Turks* at this day. Now if a temporall Peace be ſo ſweet; What is a ſpirituall Peace? If one ſhould ſay unto you, Give me ſuch a Childe, whom you love, in whom you delight, and ſhould ſay, Aske what you will of me, and I will give it you: If you eſteeme highly

ly of your Childe, you would say, Give me my Childe againe. So say I in this case, If the Lord should say, Aske what thou wilt in the roome of this Peace, and I will give it thee; but if you might chuse, you would say, Lord let me have my Peace again. I know not a better thing, then Peace with the Father, and the Sonne Jesus Christ.

2. *In case on a discovery you want this Peace, labour for it.*

1. Because being at Peace, you may
1 John 3. 21 have accesse unto God; *If our hearts condemne us not, then we have boldnesse*
Gal. 6. 16. *unto God. As many as walke according to this rule, Peace be upon them, and upon the* Israel *of God.* It is to be observed, That a regular life, is a life of Peace. Againe, That this Peace is not onely within them, that is onely internall Peace; but also on them: their wayes shall so please God, that others shall be at Peace with them.

2. Its better then any worldly peace, for 1. The world cannot stand between
Psal. 49. 7. 8. you and guilt that lyes on you, *No Man can redeeme his Brother*, it is too high a price; the redemption of the soule is pretious, and ceaseth for ever: If that Christ had been no more then a meere

meere man, he could not have been our Peace-maker. 2. The World is so farr from giving Peace, that it brings stings, and pearceth the very heart with them; and when it hath done, cannot cure it; no Musicke nor Magicke, nor Medicine can prevaile; they may ease the paine for a time, but the venome abides within; it may promise faire, but comes short of performance. *Riches are deceitfull*, because they faile us in our greatest need; they cannot help us at a dead lift. 1 Tim. 6. 10 Luk. 16. 9.

Q. *How may I get this Peace?*

A. 1. Attend to Gods Ordinances, because they are the means of Peace: *I create the fruit of thy lips to be Peace.* Which shewes, it is not in the bare Word, but in the Power of God; the Word either kills or heals; either it raiseth from death, or else destroyes all before it. Such as will not receive the Word, as the greatest blessing, it will turne to the heaviest curse. After the smiting of the Word, comes the *Sword to revenge the quarrell of the Covenant.* We Reade, That Christ came first *Riding on his White Horse, going forth Conquering, and to Conquer*; that is, in convertion of men unto himselfe: Isay 57. 19 Lev. 26. 25 Rev. 6. 2.

but to such as would not heare, after him comes *a Red Horse* of Blood, and takes away Peace: Then there comes *a Blacke Horse* of Famine, and takes away Food: The next *a Pale Horse* of Death, and Hell followes after him. Hence you may observe, The tender of the Gospel, is a Seale of the Presence of Christ. Againe, that heavy, and great judgements attend the contempt of the Word, and if one judgement prevaile not, it doth but make way for another, till men be brought to Hell it selfe. Therefore if ever you meane to have a quiet Conscience, attend the Word.

2. Give Conscience liberty to act; If Conscience may have its own liberty, it will keep all in Peace: As *Naomi* Ruth 3.18. said unto *Ruth*, *Sit still my Daughter, for the Man will not be in rest, till he have finished the thing this day.* So say I, that if you give *Conscience* leave to act, it will not cease, till it have finished the Lords worke on the heart. It is with a good *Conscience* as it is with a pure Spring; if you mudd and trouble the water, yet it rests not, till it evacuate and cleare it selfe of all the filth that is in it. So it is with a good *Conscience*;

Conscience; it will cast out all corruption, and cleanse us from all filthinesse by the Power of the Grace of Christ that is in it.

3. Fetch quiet and tranquility to your Consciences from Heaven; He that asks fervently, and in the name of Christ, shall receive: we cannot deny a keene Begger; neither can God. Importunity prevailes much; Tis said of one of the Emperors, that he would not endure that any Petitioner should depart away from him sorrowfull. It is sure enough of our Heavenly Father, he cannot away that a burdened soule should not be eased. Titus.

4. Labour to get a graspe of Jesus Christ; he hath Peace in his mind, that hath Christ in his armes: you cannot want Peace, that takes hold of him by Faith. If Christ be with us, Who can be against us? If you have hold of Christ, then Christ hath hold of you. *Luther* comforted *Melancthon*, That *if we be undone, and fall*, (saith he) *then Christ must fall too; I had rather fall with Christ, then stand with Cæsar.* You *that are builded on this Rocke, the Gates of Hell cannot prevaile against you, though the Devill have heads to plot,* Melchior ad vit. Lut.

and Hell Crownes to command, and ten hornes to push; yet he cannot hurt us, we stand on a Rocke firme and above them.

Q. *How may I keep this Peace having gotten it?*

A. 1. Think your selves alwayes to be in Gods presence: *He it is that knowes your thoughts, and what is in Man. And if our hearts condemne us, God is greater then our hearts.* Hence take notice, That your most secret thoughts and actings, are all known to God; therefore you had need looke to your selves. *Latimer* being called before the Popish Prelate as they were reasoning about matters of Religion, he heard one Writing behinde the hangings, (thought he) *I had need take heed what I speake:* Even so it is in this case, whatsoever we think or speak, or doe, is well known to God; therefore take heed to your selves and your actions, that you lose not your selves.

Mat. 12 25. John 2. 25. 1 Joh. 3. 20

2. Meditate on the shortnesse of your dayes, this will help you to keep Conscience faire, by considering how soon you may be drawne to your account, brought to see what benefit you have by it: at such a time a quiet Conscience will be, as *Jacob* saith of his Brother

Brother *Esau*, (they being reconciled together) *Thy face is to me as if I had seen the face of an Angel*; so will a quiet *Conscience* be unto you at such a time. Gen. 33. 10

3. Meditate on the vanity and emptinesse of creature comforts *Solomon*, that took his fill of them said, *Vanity of vanity, all is vanity*; not vaine, but vanity; not onely so, but vanity of vanities, nay, all is vanity: his pleasant Gardens, his heapes of Gold and Silver, his Pallace of Ivory, his Men Singers, and his Women-singers, his many Wives, his many Concubines, his large Kingdome, his gorgeous Apparell, sumptuous Table, his great Attendance, and what else can be named, nothing but the abstract of Vanity. He may say as *Charles* the first, *Begone, begone afarr off*; the most successefull Prince of many ages, after fifteen Battels, wherein he became the mirrour of the world; when he came in the end to consider, and to summe up all, *Abite hinc, abite longè*, Begone begone (saith he) farr away, what profit have I in all these things, when all these things faile? O what will a good Conscience be worth? Eccles. 2. 1. Abite hinc, abite longe

4. To meditate of the immunities we have in this life by Jesus Christ, that we have the blood of Christ for satisfaction, and to procure the pardon of our sinnes, the Righteousnesse of Christ for to cloathe us withall, and to present us blameleſſe in the sight of the Father, the freedome we have by sanctification, whereby the blot of sin is removed, Christ is formed in us, and we become all-glorious within. Now as *Nehemia* said, *Shall such a man as I fly:* so may you say, Shall such a man as I, that hath so many Priviledges, shall I doe any thing that may displease God, or may disquiet Conscience, wherein I am grounding comfort and consolation; for if conscience on good grounds speake Peace; then the Father of our Lord Jesus Christ, will speak Peace too.

5. Consider and meditate on the peace and quietnesse we shall have in the life to come, how then we shall rest from our labours, no more labouring or cumbering our selves with this world, and for all trouble, then there shall be a perpetuall victory against all spirituall and corporall enemies: now we Pray, *It may be in Earth, as it is in Heaven*; therefore we should make it appear,

appear, that it is so here, as farre as humane infirmity will permit.

2. *Unto these Meditations take these Rules.*

1. Keep sinne out of thy *Conscience*: When a Boate hath his full Lading, one Person more overturnes the Boat, and so drownes all the rest. So it is in this case, we carry a burden of infirmities on us at the best; but now the burden of more, may overthrow us quite: therefore keep out even the least sinne; a Mote is not more troublesome to the Eye, then a sinne to the *Conscience* that is tender.

2. Set your hearts alwayes about some spirituall worke. It was *Cæsars* complaint, *He had lost a day*: The non-improvement of their time to good, may be the sad complaint of many Christians. Some men have so much businesse here below, they forget their businesse in Heaven. One demanding of the Duke *de Alva*, what he thought of the Eclipse of the Sunne, which fell out when he was Governour in the *Low Countries*; he answered, as many a carnall heart doth in another case; *He had so much to doe in the world, he had no leisure to looke up to Heaven*:

Such men may keep sleepy and secure consciences in their bosomes, but they will prove unquiet, restlesse, and terrifying in the end.

3. Engage not your hearts, more then needs about Polemicall Disputes: Positive Truths are most savoury, and tend most to Edification. Heriticks make controversies necessary; but the study of Piety is absolute necessary; they are neither to be desired, nor yet too much followed. One man tells us, and soundly proves, That Angels and Saints are not to be Worshipped, nor Prayed unto; and yet he either knows not how, or neglects to Pray to the true God. Another proves against the Adversaries, That all sins are mortall, and yet he lives as if no sin stood need of pardon. It is all one, as to salvation, for some to perish by errour in their judgement; and for others to perish by errours in their practice. Of all strivings, the best is to strive *to enter in at the strait gate*; and *so to runne, that we may obtaine.*

Controversiæ in Theologia, nec quærendæ, nec fugiendæ. Amef. var.

4. Ever labour to keep *Conscience* tender; now to keep it tender,

1. Is to keep a constant watch over our selves; sleepinesse is the cause of danger:

danger: While *Jonah* slept, the Ship was in danger to be overwhelmed. While *Ishbosheth* slept, they treacherously cut off his head. *Watch and Pray* (saith Christ) *least ye enter into temptation.* Satan is most busie, when we are most secure. Mat. 24. 42

2. Take heed of custome in sinne, for that will hearden the heart. Mens hands are hardened by customary labour; so will mens hearts with the customary worke of sinne. Oathes and Blasphemies drop from men, and they feele them not: O! this is the Plague of Plagues, take heed of it: Its better to have a good troubled *Conscience*, then an ill quiet one; but best of all to have a good quiet one.

CHAP. V.

Of Love. The Kindes. The Causes. The Steps. The Effects. And certain Instructions and Directions about it.

COme we now to the affections, for they are likewise to be renewed, as being things pertaining to the inner man. You are to take notice, That we are here onely to speake concerning such

ſuch affections, as whoſe renewing tends to vivification, (as you have heard) becauſe thoſe other affections are more clearly ſeen in point of Mortification, then in this of Renovation. And firſt, we ſhall begin with that affection of *Love*, as the firſt in order.

1. There is a *renewed love of complacency*. when we take content in Chriſt, and in the wayes of Chriſt; as *David* Pſal. 16. 6. ſaid, *My lot is fallen in a faire ground; yea, I have a goodly heritage*: that is, I am well pleaſed with my Portion, So on the contrary, when a thing doth not pleaſe us, then we ſleight it, as a thing we cannot love: as *Hyram* ſaid to *Solomon*, when he had given him twenty 1 Kin. 9. 13. Cities, *What Cities are theſe, thou haſt given me my Brother? And he called them the Land of Cabul unto this day.* [diſpleaſing our duty] That which we love in this manner, we long for; and that which we love not, we leave. and turn our backs on't. Its ſaid, *That* Solo- 1 Kings 3. 3 mon *loved the Lord, walking in the Statutes of his Father* David: Our delight in the wayes of God, are a ſigne of our 1 John 4. 8. love to God. *Philip* ſaid, *Shew us the Father, and it ſuffiſeth*: that is, If we may but have a ſight of him, we ſhall be

be well pleaſed, we ſhall have enough. *Thomas* of *Aquine* being asked of *Chriſt*, (as they ſay) when he was at Prayer, what he would have for all the paines that he had taken for him; he anſwered, *Lord give me thy ſelfe.* In all your gettings labour to get Chriſt, and then with him *you can lacke nothing.* Rom. 8.32.

2. There is a *renewed love of Friendſhip*, which is a reciprocall love. Friends, they doe will, and nill the ſame things, one ſoule (as it were) inhabits in two bodies. This we finde uſually in the Canticles, *My Beloved is mine, and I am his*; that is, what ever I have, or am, is Chriſts; and whatſoever Jeſus Chriſt hath, is mine. A man that is a friend, hath his eare, and his heart, that what you aske him, you cannot be denied. *Soſomene* relates of *Apollonius*, That he never asked any thing of God, which he obtained not. And one ſaith of *Luther*, That he would have what he would of God. God gives honourable teſtimony of love to his friend. *Iſaac* is called his ſervant, *Jacob* his choſen, and *Abraham* his Friend. It is much to be called, one of Gods Family, more to be a choſen ſervant, for ſome choice imployment, but moſt of al to be his friend

Amicorum idem, eſt velle & nolle.

Hic potuit, quod voluit.

Iſay 51. 8.

3 There

3. There is a *renewed love of dependence* that is, when a mans love puts him on to depend on *Christ*. and beleeve on him; as that makes a man eate heartily, when the food is such as he loveth: now to rest on Christ, is to feed on Christ *Love thinketh no evil* that is, it interprets things in the best sense, that he hath no hard thoughts of Christ, though troubles and temptations be upon him. Herein was seen the great love of God That *in all this Job sinned not, neither charged God foolishly.*

Job 13. 2.

Again, as in one sense love puts the heart in dependance on Christ; so in another sense, Faith gives love her being, *For the end of the Commandement is love, from a pure heart and Faith unfained.* Here Faith is made the cause, and love the effect and yet both of them carry us on to a more full dependance.

1 Tim. 1. 5.

4 There is a *renewed love to the Saints and People of God.*

We must love them as our selves. We love our selves freely, and constantly you beare with your own infirmities; in your distresse you would have others to pitty you, and to Pray for you: and in case of your deliverance and freedom from any affliction, you would

Mat 22. 39

would have others to rejoyce with you. Now what you would have others doe to you, doe you even so unto them.

2. You must love them as Members of the same Body. *Being many, we are one Body in Christ and Members one of another* Rom. 12. 4. 5. And therefore there is required, mutuall affection, and sympathy one with another. For we finde by experience that if one Member suffer, all the rest suffer with it. *Who is weake, and I am not weake? Who is offended, and I burne not?* 2 Cor. 11. 29. Here is the true temper of such as are embodied into *Christ*, to have a fellowship of one anothers infirmities, and one anothers condition. They say the Violl strings, being pegged up to an equall height, that which is not playd upon, will by way of Eccho, or rather sympathy, be responsible in her sound to the other that are playd upon. I see not but by a farre greater reason, there should be the like among Christians.

3. You must love them as *Christ loves his Church* you cannot be more amiable and deare to your Brethren, nor they to you, then the Church is to Christ. This may be seen in the manifestations of his dearest love, both in Eph. 5. 10

in the ſhedding of his own blood, and by his conſtant patience, and pitty he hath, and doth exerciſe to his people.

2. The *ſecond thing is to diſcover to you, the Cauſes of this renewed love.*

1. The firſt and principall cauſe, is the love of God, that which is commonly called, the love of benevolence, that is, whereby he gives us Chriſt, and in him all things. *We love him, becauſe he loved us firſt.* And hence our love hath its beginning in God, in whom there is no beginning, and its ending in God, in whom there is no end. He loved us when we were not, he loved us when we were nought; his love was in being, before we had a being, and that being of his eternall love, is the ground of our well-being, and of our love to him again; for our love it cannot aſcend, till the love of God deſcends.

2. The ſpirit of God is the great author, and worker of this love in his people. *We have not received the ſpirit of bondage, but of love, and of a ſound mind.* Its called the ſpirit of love, to ſhew us, That we have it not by Nature, but that the Spirit of God puts life and vigour into it; it is a Coale from

from the Altar. It is alſo called a ſpirit of love, in regard of the hidden and ſecret workings of it. Many a poore Saint hath a ſecret love to Jeſus Chriſt, and yet few or none know of it. Laſtly, it is called a ſpirit of love, in regard of the continuance, and duration of it; it is an Unction that abideth. God doth not play faſt and looſe with his ſervants; when faith ſeems to faile, and hope to languiſh, yet then love commeth, and ſaith as *Peter* did, *Lord thou knoweſt that I love thee.*

3. Thoſe impulſive cauſes that may move us to love God, are theſe.

1. Knowledge of the chiefe good. Where there is no kind of Knowledge, there is no poſſibility of this love; for love ariſeth from light. Luſt is blind, but true love of God is accompanied with light, and the more we come ſavingly to know, the more we love. As Chriſt ſaid to the Woman, *If thou kneweſt who it is that ſaith unto thee, give me to drink, thou wouldeſt aske of him the water of life, &c.* So ſay I, If you knew the love of God to poore ſoules, you would love him again. Cæca libido. John 4. 10.

2. The beauty and amiableneſſe of Jeſus Chriſt, he is thus deſcribed, *With* Rev. 1. 13.

a garment

a garment down to the foot, girded about the papes with a golden girdle, the haire of his head white as Snow, his eyes were as a flame of fire, his feet like fine brasse, his voyce as the sound of many Waters, in his right hand seven Starrs, in his mouth a two-edged Sword, &c. Behold ravishing beauty, beyond that of the Lillies of the Field, or *Solomon* in all his Royalty. This Beauty is above all Beauty, in these things.

1. That it is unchangable; the beauty of Christ doth not fade, but holds.

Heb. 13 8. *Yesterday, and to day, and the same for ever.* The faireſt Flower, the comelieſt Face, is decayed by Time. Christ is now as comely and beautifull, as he was on Mount Tabor, when *Peter* said, *It is good to be here.*

2. In worldly beauty, there is ever some blemish, some wrinckle; but now Christ is all faire, there is no blemish in this Lambe of God; therefore this must draw out the greateſt love, because there is in Christ the moſt perfect beauty.

3. That which we call worldly beauty, cannot make another beautifull; but this can doe that. What made the Face of *Moses* to shine, but the beauty that

that did flow from God? What makes the Kings Daughter glorious within, and without, but onely that beauty that flowes from Jesus Christ?

3. The third cause is similitude, that begets, and attracts love. It is a maxime in the Schooles, That like rejoyceth in his like; and in similitudes there is a sameneſſe. Now where there is this likeneſſe, there muſt needs be love; becauſe that likeneſſe attracts it: for where there is this, there is no feare, feare riſeth from diſſimilitude. I ſhall ſooner dare to meet a Man, then a Lion, becauſe there is greater diſſimilitude, and by conſequence leſſer love.

Simile gaudet ſimili. Similia qua talia ſunt idem.

4. There is a magneticke vertue in love, ſo that the love of God to us, (I meane his love of complacency) is the load-ſtone that drawes our love to him. What reaſon is there why the Load-ſtone ſhould attract Iron, and not a feather? we can give no reaſon but this, there is a ſimpathy between them, and this is the cauſe. So if you aske me, why ſuch a mans heart is united in love to Chriſt, and another mans is not? certainly, this is the great cauſe, Vertue went out of Chriſt, which drew him to that Union, and not the

other. The one was taken, and the other left.

3. *Come we now to the Steps of this Renewed love.*

1. The first, is to love God for his benefits, this is a speciall ground to carry a man to give up himselfe to God. *I beseech you Brethren, by the mercies of God, that ye give up your selves, soules and bodies unto God*; the mercies of God here, are the motives. *Plato* did thank God, That he was born a Gretian; we may much more thanke God, that we are borne Christians, and borne under the Sunne-shine of the Gospel. You have much cause to love God, that you have time and meanes to attaine salvation, that many poore soules in other places want.

Rom. 12.1.

2. To love God for himselfe, though he were divested of all his benefits; though you may love God, and be thankfull too for his benefits, yet not for them alone; that were not to love the Jewell, for the sake of the Person, but the Person for the Jewell. I reade of one Damathus, an Heathen, *Make me* (saith he, to a great Man) *Archbishop and I will become a Christian.* Some there be, that pretend love to Christ, and

Fac me Pontificem & ero Christianus.

and yet are like those, *That followed Christ onely for the Loaves*; but such as truely and really love God, give him the highest room in their hearts; so that Friends, and Fathers, and Mothers, are all to be left, if Christ call us to it, for his sake. There is great reason he should be loved for himselfe. 1. Because there is more in himselfe, then is without him; if therefore you can love him for his blessings, much more for himselfe. 2. Because he hath reserved himselfe for the object of our love; as of a Wife, the proper object of her love should be her Husband, and not strangers: so it should be here. John 6.26. Mat. 10. 37.

3. The whole man must be carried out in love to him. *Thou shalt love the Lord with all thy heart, and with all thy soule*; Hebrew [*becol meotheca*] that is, *soto robere tuo*, whatsoever thou canst doe, doe it with all thy might, out of love to God. God is loved three wayes. 1. In regard of the act, such as are in Heaven love him thus, the Bow of that love is alwayes bent, that Celestiall fire burnes continually alike; but so it is not here. 2. In regard of our study, and endeavours; though we cannot doe what we would, yet we doe Deut. 6.5.

what we can; as it was in *Pauls* caſe,
Rom. 7.16. *He did what he was able, and what he could not doe, yet he was willing to doe it.* if his ſtrength had been ſuteable to his affections. 3. In regard of the habit of love in the heart, that is, that though love be not alwayes in the act, yet it is alwayes in the heart; but yet I would ſay; That the more the heart goes out after Chriſt in love, the greater comfort, the more Peace it will finde.

4. That love of aſſurance is the high-
Prov. 8.17. eſt ſtep in this life, when you are aſſured by your love to God, of Gods love
1 John 3.1. to you. *If you love God, you are called the Sonnes of God* and that on this account, becauſe God loves you. The
Cant. 2.4. *Spouſe is brought into the Winecellars, and love is his banner*; the banner is placed as neer as may be into the ſafeſt place of the Regiment. Such as have Love to hang over them for a banner, they are under ſafe and aſſured protection. *Paul* triumphs, *Who ſhall ſeparate us from the love of God &c.* How did *Paul* know, that there was no ſeparation, but by mutuall teſtimonies of love? nay, in caſe we love the Saints, we may have ground of aſſurance, that
1 Ioh. 3.14. God loves us: *We know we are tranſla-*

ted

ted from death to life, because we love the Brethren; This love works a longing in us after the comming of Christ. As *Paul* said *I have fought a good fight, I have finished my course*; therefore he expected, *a Crowne of Righteousnesse*; and not onely he, *but all those that did love and looke for his Kingdome and comming.* 2 Tim. 4. 7.

4. The *effects of this renewed love.*

1. This *renewed love* is the bane of lust; the more sincere our love is to the Lord Jesus Christ, the more pure and chast the heart is; we then doe begin really to love, when we cease to lust; and as love doth increase, so lust doth decrease. When a Virgin Marries, then all her former suters leave her: so it is in this case, A man is dead to his lust as soon as he is Married to Jesus Christ in love.

2 Such as love Jesus Christ, love his Ordinances; such as have spirituall life in them, love now and then to be eating and drinking: The Word to a renewed soule, is meat and drinke. *Iob* esteemes of it, *Above his necessary food.* Iob 23. 12.

ney. Let wicked and ſinfull creatures take offence at the Preaching of the Gospel, and at the uſe of the Ordinances; yet for your parts, attend to them with reverence, and practice them with diligence, and you will find the ſweetneſſe and comfort of them.

3. *Renewed love* is very tender of Gods honour. A loving Wife cannot endure to heare her Husband defamed, but ſhe muſt ſpeake in his behalfe How is God diſhonoured his day prophaned, his name blaſphemed by many? but where is the Man that is zealous for God, as *Moſes* was, who when he ſaw Iſraels Idolatry, broke the two Tables out of zeale, and deſtroyed the Idolaters? If you be tender of Gods honour, you are tender of your owne ſafety; and if you be not, where is your love to him?

4. Where there is love, men will follow Chriſt in the worſt condition.

Cant. 4. 6. *Love is ſtrong as death*: Love is ſuch, as will not boggle at death, will not be affraid thereof. For Chriſt, and for

Rev. 12. 11. his Cauſe, the Martyrs are ſaid, *Not to love their lives unto death*; they loved life well, but they loved Chriſt better. A godly man, for ſaving his life, would

give

give thousands of pounds, if he had them; and yet, if he had thousands of lives, he would be content to part with all for Iesus Christ. When the Persecution was so bitter, that a Christian knew not where to set his foot; yet then they were not shaken with the terrour or malice of their enemies, but went to their Deaths as Persons that had rather been going to their Marriages. Iustin Martyr. Fox, Acts and Monuments.

5. This *renewed love*, will cause us to love the Children of God; for we cannot imagine, how a man should love the Father, but that he must love the Childe too: and there is much reason, why he should have his heart let out on the Saints, *whom he sees dayly, as on God whom he never saw.* And the Apostle seems to make it a thing impossible, or, at least, very unlikely, that that man should love God and yet not love his Brother. Christ would not have his Coate Rent, because he would have us to make none in his Church. We Reade, That all the Creatures, while they were in the Arke, did well agree together: but how is it, that we professing our selves Members of *Christ*, and Brethren of that same Family, 1 Ioh. 4.20.

ſhould fall out by the way? For my part, I much feare, that when all our enemies are conquered, if we doe not accord about this, we ſhall have *a Nation divided againſt it ſelfe*, and Houſes and Cities divided againſt themſelves.

6. This *renewed love* ſupports a-
1 Joh. 4. 18. gainſt doubtings and feares. *Perfect love caſteth out feare*; the reaſon is, becauſe if I love him, I am ſure that he loves me, becauſe his love is the cauſe of mine. It is obſerved, That when
Mark 3. 24. Chriſt ſayes to *Peter*, *Loveſt thou me*, three times, that *Peter* never queſtions Chriſts love to him, becauſe he was aſſured by his own love to Chriſt, that Chriſt loved him. You are affraid to be overcome by your luſts, deceived by Satan; that you ſhall not be able to ſtand in a fiery tryall; feare nothing, if you love God, he loves you, and will be with you in the fire, *that it*
Iſay 43. 1. *ſhall not burne you, and in the water, that it ſhall not overflow you*; and all this, becauſe he loves you. The Lord Chriſt will beare with many infirmities in ſuch as he loves: Therefore this is made the argument, *Why he chides is*
Pſal. 103. 9. 14. *not continually*, becauſe *he knoweth the frame of our hearts*; he doth not that which

which Juſtice doth require, but what Mercy and Love calls for.

5 *Some Inſtructions.*

1. By way of cauſion.

1. Take heed that you be not of the number of ſuch as hate God, and his wayes, the rather, becauſe if you hate the Lord, you refuſe your owne mercies. But you will ſay, is there any ſuch? I anſwer. Firſt, If you be of thoſe that deſire there were no God to bring you to account, it is an argument of malice. *Spira* in his deſpaire would ſay, *O that I were above God.* 2. When men look upon God meerly upon an account of his juſtice, and as he is a Judge; how terrible and unwelcome is the comming of a Judge to a Traitor? 3. When we looke on God and his wayes, as contrary to our hearts; as a floathfull ſervant hates his Maſter, becauſe he looks narrowly to him. O take heed of this ſinne; I may ſay as God did to *Ionah*, *Doe you well to be angry?* Know you not, that God is never angry without a cauſe; therefore my counſell is, When God is angry, be you pleaſed; if God frowne, doe you love, *and though he ſhould kill you, yet doe you truſt in him.* Job 13. 15.

2 Beware

2. Beware of ſelfe-love, that is ſuch a love, as makes our ſelves the the center of our love. Now a man that doth not love God above himſelfe, cannot truely love him; for God muſt be loved as he is: now he is farre above us, therefore muſt be loved above us, therefore take heed of it.

1. From the examples of Chriſt, who endured ſuch contradiction of ſinners for us, and of thoſe that loved not their lives unto the death, for the glory of God. The love they bare to Chriſt, was more then all the love they bore to themſelves.

2. From the miſeries of ſuch as were lovers of themſelves, more then lovers of God. What became of *Eſau*, That *loſt his Birth-right for a Meſſe of Pottage*. Of *Samſon*, *that loſt both his eyes* by accompanying of *Dalilah*. Of the Sons of God in the old world, that *brought the Flood, by taking to themſelves the Daughters of men, becauſe they were faire*. Carnall Beauty was more in their eyes, then Grace.

3. Beware of lukewarmeneſſe, becauſe this *renewed love* muſt be fervent. Its good to be lukewarme in a bad Religion, but its evill to be ſo in a good

a good one. Indifferent men, in Saint *Iames* his account, are *double minded men*; are ſuch alſo, as the Lord Ieſus *will ſpue out of his mouth*. God loves all our ſervices hot, our Prayers hot and fervent, our love hot, all muſt be zealous and full of fervor. Iames 4. 8. Rev. 3. 15.

2. *Some Inſtructions by way of Direction.*

1. Labour to get this love; come often to kindle your love at the love of God. *God ſo loved the World, that he gave his Sonne*; that ſhould be a ground for your love. Love deſcending ſhould cauſe love to aſcend: Such as would get warmeneſſe, apply themſelves to the fire, and the Sunne: and in caſe you would get warmeneſſe of Spirit, apply your ſelves to the bright Sunne-beames of the Word of God, which holds forth the love of God to all ſinners, to all ſinnes, and to all times; in caſe the Soule unfainedly ſeeke the Lord in the uſe of the means, appointed for that end and purpoſe.

2. Having gotten the love and favour of God, and your owne hearts ſet to love the Lord; labour to keep that love alwayes warme in your hearts.

1. Notwithſtanding corrections which

which may befall you; for God may
Rev. 3. 19. both correct, and love: *Whom he loves, he rebukes and chastens.*

2. Notwithstanding Satans injecti-
Heb. 4. 15. ons. Why? *Christ himself was in all points tempted as we are* And againe, all these temptations shall turne to your greater good and benefit; for to such as love God, they are arguments of his love.

3. Notwithstanding your manifold infirmities; because he is very sensible of them, and as full of pitty to us, as we are to our Children. When they are yong and tender, the more is our care; so it is with Christ. Therefore *cast your care on God, for he careth for you.*

CHAP. VI.

Shewing the kinds of Hope. The manner how we hope. The ends, consequents, and properties of it; with certaine Instructions about it.

THe second Affection that must be *renewed*, is our *Hope*.

1. Consider, there is an ungrounded hope, such a hope as many have. Aske them, whether they think they shall be saved?

ſaved? they tell you, they think they ſhall, they have a good hope; but further ground they have none. Thus a man might as well ſay, He hopes to paſſe over the great Ocean without a Ship, as to think he may be ſaved, and know not how, nor what way.

2. There is an ill-grounded hope, ſuch whereby men hope to be ſaved by their good-meaning, and by their civill carriages in this world, and becauſe they are borne of Chriſtian Parents, and in the time of the Goſpel; and that their lives are not ſo bad as others are; that they have more knowledge, and greater gifts then other men have; they conclude therefore, they ſhall be ſaved. Theſe may well be ſaid to be of the number of thoſe, that *build on the Sand*. I may ſay of them as *Solomon* doth, *He that boaſteth himſelfe of a falſe gift, is like Clouds, and Winde without Raine*. Theſe are like *Sertorius* the Roman, That promiſed much, and performed little; ſo doe theſe Perſons, promiſe much, and yet faile in the time of need, are no more but empty clouds without water, or as graſſe on the houſe top, that withereth ere it groweth.

Aut minus boni, aut leviter mali, eſſe ſolent. Eſpen.

Mat. 7. 23. 24.

Prov. 25. 14

9 There

3. There is a grounded hope, which is a renewed affection of the ſoule, whereby we doe expect the performance of the promiſes, which are made to us in Chriſt Jeſus.

1. *It is an expectation*; as old *Jacob* Gen.49.18. ſaid, *I have waited for thy ſalvation*, or Lord, *I have expected thy ſalvation*; ſome make is a ſhort ejaculation, in the middeſt of the bleſſings of his Sonnes, manifeſting the deſire and expectation of his ſoule to dye, and to be gathered to his Fathers.

2. *Of the performance of the Promiſes*: We can expect nothing but what is held forth in a Promiſe; and what is Promiſed, we confidently expect, by reaſon of the Power and Faithfulneſſe of God; for in regard of his Power, he is God All-ſufficient; and in regard of his faithfulneſſe, *Joſhuah* Ioſh.21.45. tells them, *That there did not faile ought of any thing the Lord had ſpoken to the Houſe of Iſrael*, but all came to paſſe.

3. *The Promiſes, they are all made unto us in Chriſt*; the reaſon is, becauſe we could expect nothing otherwiſe, but in a way of juſtice. Therefore the 2 Cor.1.20. Apoſtle ſaith, That *all the Promiſes are in Chriſt, yea, and Amen*, that is, they are

are all ſure in him; the one is a Greek word, and the other Hebrew, to ſhew that the Promiſes are made good to all that wait on God, whether Jew or Greek.

2. *Conſider the manner of this our hoping.*

1. It is with Faith, cloſing with the Promiſes, for hope expects by faith; if a man doe not beleeve, he cannot hope, *He beleeved, and ſtaggered not being fully perſwaded, that he that hath Promiſed, would alſo doe it.* *Abraham* was in this fully carried by the ſtrength of his faith and hope, to Heaven. Learned *Grotius* ſayes, that the word which is here tranſlated, *fully perſwaded*, is a metaphor taken from Sea-men, that are carried with a full Gale to the Haven-ward; ſo ſhould Beleevers in their paſſage to Heaven-ward. Rom. 4.20, 21. πληροφορηθεὶς.

2. With patience waiting the performance, *In your patience poſſeſſe ye your ſoules.* Patience is the greateſt Conquerour; the Saints by Patience, are *More then Conquerours.* We overcome before we fight, and we make a conqueſt over our ſelves; now in both theſe we are more then Conquerours; and therefore, *We have need of Patience that when* Luk. 21. 19. Rom. 8. 37. Eccleſia ſemper optima, quando agebat inter peſſimos. Luth. Tom. 1. pag. 1454

when we have ſuffered for a ſeaſon, we might inherit the Promiſes, Heb 10. 36.

3. We expect the performance of the Promiſes with much earneſtneſſe; the earneſt expectation of the Saints, is the fulfilling of the Promiſes: *We our ſelves groane within our ſelves, waiting for the adoption* (to wit) *the redemption of our bodies*, that is, we doe heartily deſire, and long for it.

4. We wait with comfort, on this perſwaſion. That we ſhall one day enjoy them. *Rowland Taylor* ſaid, when he went to ſuffer Martyrdome at *Hadley*, when he came neer to the place, *Now* (ſaith he) *I am but two Stiles from home*; he rejoyced that he was ſo neer his diſſolution, that he might be with Chriſt. Hence it is, That we are

Iames 1. 2. Non decet Ingere triumphum. &c. to *count it all joy when we fall into divers temptations*, becauſe, though the affliction be grievous, yet it is the way to triumph.

5. Conſtancy, and continuance in hoping; for though God may ſeem to delay the fulfilling of his Promiſes, yet

Hab 2. 3. 1 Pet. 2. 6. he will performe them in the end: *He that beleeveth ſhall not make haſt*, but ſtayes and waits Gods time. *Peter* tranſlates it, *He that beleeveth ſhall not be*

Heb. 10. 38 *aſhamed*,

ashamed, or confounded; let him wait a while longer, *and he that shall come, will come, and will not tarry.*

3. *The ends of our Hope.*

1. The end of it, is the glory of God: we hope we shall be in such a condition, as we shall be able to glorifie God perfectly, and doe the will of God exactly. God shall not have that dishonour from us, that he hath here.

2. We hope for salvation by Jesus Christ; therefore hope is called, *The Helmet of salvation*: And in another place, he saith, *Ye are saved by hope.* 1 Thes. 5. 8. Rom. 2. 24.

1. Hope is that which keeps the heart from fainting and swouning fits; the language of hope is alwayes good; Times are bad, but, saith hope, they will mend. The Promises of God are afar off; but, hope answers, they shall be accomplished. When the heart seems to sink with feare and doubting, Hope steps in, and saith as *Paul* did, when the men that were in the Ship-wracke with him were in despaire; *Sirs, be of good cheere, there shall be no losse of any mans life*: so saith hope, we may lose our Ship, our Bodies, our Lives; but we shall save our Soules. Acts 27. 22.

2. Again, this hope doth contradi-

ſtinguiſh us from all thoſe worldly hopes that are among men. *For the hope of the unjuſt ſhall periſh*; what ever his preſumption may be, yet it will prove in the iſſue, but as Spiders Webbes.

3. Again, hope of ſalvation differs from Faith. 1. As the antecedent and
Heb. 11. 1. conſequent: *Faith is the ground of things hoped for*: the word may be
ὑπόστασις Read *confidence*, that is, it grounds the heart in the expectation of what is promiſed. A great Commander ſaid, *He feared not ſo much the ſtrength of his enemies, as their confidence*; and indeed our ſtrength were little, if our hope tooke not its riſe from Faith. 2. They differ in their objects; Faith is that which carries out the ſoule to things paſt, and preſent; but hope onely to future things: *We have here no*
Heb. 11. *abiding City, but we look for one to come*: that looking, is the ſame with hoping. 3. They differ in their order; Faith gives the truth of God a being, as to us in the Promiſes; and Hope waits for their reall performance. The Hebrews beleeved the Lord to be *Iehovah*, when he Promiſed to bring the People of Iſrael out of Egypt; yet as to the anſwering their expectation in the per-

formance

formance of his Promiſe, by the name *Iehovah*, he was not known, untill he brought them forth with an high hand.

4. *Conſequents of Hope.*

1. Hope is that which empties the heart of ſin; A man that is in hope to be a Lawyer, or a Phyſitian, he will bend his ſtudies that way: A man that hath hope of Heaven, bends his minde to remove what is ill, and might hinder; labours to purge out corruptions. *He that hath this hope, purifieth himſelf, even as he is pure*, that is, with the ſame kind of purity, though not with the ſame degree. A man of great hopes, ſhould be a man of great holineſſe; every dignity, implyes a duty; partly by way of reſponſibleneſſe to gifts; for where much is given, much is required: and partly by way of gratitude; gratious Promiſes, require great thankfulneſſe, which is not better ſeen, then in holineſſe of heart. 1 Iohn 3.3.

2. Where this hope is, it works a holy reverence, and godly feare in the heart: *The Lord taketh pleaſure in them that feare him, and in thoſe that hope in his mercy*; as if a man would not really feare God, unleſſe he hope in his mercy. *If ye call on the Father* (ſaith Pſal. 147. 11.

 1 Pet. 1.17.

Peter) *paſſe the time of your ſojourning here in feare.* He that hath a Jewell about him, will be loath to loſe it: if you keep ſin, you cannot keep Gods favour: and if you loſe Gods favour, what will become of your hope?

3. He that hath this *renewed hope*, hath a great mind; that is, his mind is higher then the world, or the things of it. It is a token he is *riſen with Chriſt*, that doth *minde the things above*, and not *the things here below*. *Samuel* makes this an argument to take *Sauls* mind from off the Aſſes, *Seeing* (ſaith he) *the deſire of all Iſrael is on thee*: ſo ſeeing better things are held forth unto us, let us lay aſide all theſe things, caſt them out of our minds. A man of ſuch hopes, muſt not be like the Graſhopper, that hath Wings, and cannot fly, but lives and dyes on the ſame ground: a ſoule muſt mount up the higher by how much his hopes are greater.

Col. 3. 1.

1 Sam 9. 20

5. *The properties of this Hope.*

1. It is a living hope: We are begotten againe to a living hope. Dead men have no hopes; but while there is life, there is hope. A man finding his friend fallen on the ground, took him up in his Arms, and as often as he took him

him up, as often he fell againe; *O* (ſaid he) *there ſhould be ſomething within this man, which is wanting*: So I may ſay, when we by our Miniſtry have rouſed any dead ſoule, and (as it were) ſet him on his legs, and yet he falls againe and againe, there wants this life within which ſhould ſupport him. How many Drunkards, and Swearers, and Profane Perſons doe we rouſe and raiſe up from this ſinke of ſinne and death? and yet how doe they fall againe, and in the end drop into hell.

Oportet aliquid intus eſſe.

2. It is a Scripture hope, *that we through patience and comfort of the Scriptures, might have hope*; that is, that between the ill we ſuffer, and the comfort of the Scriptures, we might have hope. It is not as many pretend, that they meane well, and hope well; unleſſe it be a Scripture hope, it will not ſtand, it is not of any uſe in the time of need; many a man dyes with a falſe hope, which failes him in the end; for to boaſt of a falſe hope, is as if a man ſhould boaſt of a falſe Pardon.

Rom. 15. 4.

Inter mala quæ ferimus, & inter ſolatia quæ nobis præſtat ſacra Scriptura ſpe aperpetuo retineamus. *Groſ.*

3. It is a quiet and contented hope. Men will lay their *mouthes in the duſt, if there be but hope*: The journey, ſaith he, is rugged, but I hope it will be bet-

Lam. 3. 29.

ter: ſo a ſoule will quietly ſit downe in trouble, in caſe there be but hope.

1 Theſ. 1. 3. The Apoſtle calls it, *Patience of Hope*; becauſe ſuch as hope, will be contents to ſuffer a while.

4. It is a conſtant hope; it is compared to an Anchor, ſure and ſtedfaſt.

Heb. 6. 9. It is compared to an Anchor. 1. Without an Anchor, the Cable is nothing worth: So may I ſay, it were to no purpoſe to have the Cable of Faith, if we have not alſo the Anchor of hope. 2. The Ship cannot be ſteddy and firme unleſſe it lyes at Anchor; no more can the ſoule be quiet, or at reſt, unleſſe that hope be faſtened on the Promiſes.

6. Some Inſtructions concerning this Grace of Hope.

1. Beware of deſpaire of mercy, this is a great deſtruction to hope; you are to conſider, that ſuch as deſpaire, doe it on one of theſe grounds; either becauſe their ſinnes are unpardonable; or elſe God is not willing to Pardon: but neither of theſe can be; for no ſin is unpardonable to him that can beleeve the Promiſes, or that doth not obſtinately goe againſt his light. And then for the other, this is certain, that God is more ready to pardon, then any poor

poor ſoule can be to Beleeve. He therefore is ſaid, to *waite to be gracious.* Iſay.30.18.

2. Beware of doubting; to this purpoſe, conſider if it ariſe from weakeneſſe, that God will *not breake the bruiſed Reed, nor quench the ſmoaking Flax:* Mat.12.20. He is tender over his Lambs, he is *Partaker of our infirmities:* Heb.4.15. If your doubting ariſe from thoſe evill and vaine thoughts that ſwarme in you, Conſider, that if you ſeek Pardon, and keep Faith and Hope on foot, there is Pardon for them. *As the Heavens are high above the Earth, ſo are the thoughts of God above our thoughts:* and therefore wretched men are exhorted, to *Forſake their evill wayes, and evill thoughts, and to turne to the Lord, and he will abundanly pardon them,* or *he will multiply Pardons unto them*; or if doubting ariſe from a relapſe into ſome great ſin, though this may ſhake, yet it will not overthrow, neither ſhall the heart be overwhelmed with it; but the greater our wound is, the more need have we to apply our ſelves to the great Phyſitian of our ſoules: *He hath ſet a Fountain* Zach.13.1. *open, for ſinne, and for uncleanneſſe* Now if any ſhall ſay, I am ſo uncleane, that I dare not come. I anſwer, Doe you Iſay 55.7.8

think that there is not Water enough in this Fountain to wash you? Is your
2 Chron. 33. sin greater than that of *Adam* that destroyed all the world; or *Manasses*, that are so branded in the Scriptures? now if they be not, O then distrust not, doubt not of the love and mercy of Jesus Christ to poor broken beleeving sinners.

Sathan qui bello vincebatur pace, nunc regnat. Luth. p. 6.

3. Beware of security and carnall confidence of feeding your selves with vain hopes; and know that when you are most secure, then are you in greatest danger; as it was with *Agag*, that said, *Surely now the bitternesse of death is past*, and then was the time of his sudden destruction; and know, that though you be secure, yet Satan is very reddy to undermine you, and to make you wax wanton under mercies,
Isay 28. 15. and to promise to your selves immunities from the devouring scourge, when you are the neerest to danger. Again, consider that your resting upon a false, dead and unbottomed hope, will keep you from that we call a lively and well-grounded hope.

2. *The next Instructions are for directions.*

1. How to get this Grace of Hope.

1. Study

1. Study your ſelves; ſee whether you be in a condition of hope, yea, or no. Have you a mind after Chriſt? have you a ſenſe of your own wants? think then with your ſelves, What hinders, that I may not come to Chriſt? there is nothing in God you can doubt of, whoſe mind is the ſame; the Scriptures declare, and the Miniſters of the Goſpel invite you unto him.

2. Study the Promiſes; he is faithfull that Promiſed: if there be no deſect in your hope, there is no deſect in the Promiſe.

3. Live a holy and ſincere life. The, *wicked is driven away in his wickedneſſe.* Prov. 14.32 *but the righteous hath hope in his death.* The Swan ſings ſweetly at her death: the ſweeteſt ſong of a man of this hope, is at the evening of death.

2. *How to uſe this Grace of Hope.*

1. By finding out ſpeciall Promiſes, for ſpeciall occaſions; as in caſe of danger, that Promiſe, *Happy is he that hath* Pſal. 146.5. *the God of* Jacob *for his help, whoſe hope is in the Lord his God.* In caſe of reproach, while our Cauſe is good, and our Conſciences faire: We are ſure then the tryall of our Faith will give

Expe-

Rom.5.4,5. *Experience, and Experience Hope, and Hope maketh not aſhamed.*

2. By quieting the heart upon them, ſo that you doe not meaſure your Eſtate by what you have in Poſſeſſion, but by what you expect by way of re-
2 Cor.6.10. vertion. *Paul* ſpeaks of himſelfe, *As Poore, yet making many Rich; as having nothing, and yet poſſeſſing all things. Abraham* had right, by Promiſe, to the Land of Canaan, before he had poſſeſſed of a foot in it; and ſo have the Saints of happineſſe, and glory. Let the world have their thouſands in hand, while you have your ten thouſands in reverſion; let them have all things, and yet poſſeſſing nothing, while you have nothing, and yet poſſeſſe all things.

3. By having your hope exerciſed beyond ſecondary cauſes; as *Abraham*
Rom.4,18. that *againſt hope, beleeved in hope*; that is, againſt ſence and carnall reaſon, he beleeved great things, and expected them: all things ſhall be to you according to your Faith and Hope.

CHAP.

CHAP. VII.

Shewing the Kinds, the Manner, and the grounds of renewed desires.

THe next thing we come to speake to, is *renewed desires*; therefore you must take notice, That there are three sorts of desires.

1. There are *naturall desires*, that is, such desires as are necessary, from which the appetite cannot abstaine, as from Meat and Sleep: the reason is, because it is for the preservation of our Persons.

2. There are *Animall desires*, which are of such good things to which by Nature, we all are not equally inclined. As for example, Every man is not inclined to such a Bed, or such a Building, or to such or such Meats thus or thus prepared. Some men are of more refined and sublimated understandings, disliking that, which others like well, and approve of. Sermons that were Preached by *Latimer*, and others, long agoe, and that with great applause, yet now, would not receive any such entertainment; yet this is not to be imputed to men, as if men were of greater

Piety

Piety and Learning now, then ſome of them were; but to this, becauſe we have their eyes, and our owne too. A Childe on the ſhoulders of a Gyant, ſees further then the Gyant himſelfe, as the Iſraelites carried away the ſpoiles of Egypt; ſo we have the ſpoyles of all the Learned that went before, though many ſleight and neglect them, to their own diſadvantage: the reaſon is, becauſe their animall deſires are different from the deſires of others, who have found the benefit of them.

3. There are *ſpirituall deſires*, and theſe are,

1. Generall, that is, a deſire in generall to be ſaved; ſuch was that of the yong man, that ſaid, *Good Maſter, What ſhall I doe to be ſaved?* but when he came to the touchſtone, then he falls off, as he did; that was content, rather to loſe his Eyes, then his intemperance: theſe are like *Balaam*, that loſt his ſoul by receiving the wages of iniquity. Come to them, aske ye the moſt of men if they doe not deſire happineſſe, they will ſay, yea? but yet it is but in generall, wherein the greateſt deceit lyes. I have heard of an old man, that would confeſſe in generall, that he was a ſin-

Mat. 19, 16.

Dolus latet in univerſalibus.

a sinner, and desires the pardon of them; and yet being examined concerning particulars in every Commandement, he justifies himselfe, Not guilty. So it is with many, that which they desire in generall, they are carelesse of in particular.

2. There is a *speciall desire*, that is, a raised affection of the soule, whereby we long for Christ, and happinesse, in the use of holy means.

1. *It is a longing desire. He satisfieth the longing soul, and filleth the hungry soul with goodnes.* Now longing is that, which nothing will satisfie, but what we long for; the reason is, because that is the object, which now lyes upon the heart. So if Christ and our happinesse lye on the spirit, it will make the soule cry out as *David* did, *Who will give me of the Well of* Bethlehem, *that I may drink? of Christ and happinesse?* Christ, as the cause, and happinesse as the effect; Christ as the way, and happinesse as the end of that way; Christ as the principall object, and happinesse as the lesse principall. Psal. 107. 9. 2 Sam. 23. 15.

2. *In the use of holy means*; as the use of the word, so we are charged. *To desire the sincere Milke of the Word, to* 1 Pet. 2. 2.

Acts 8. 31. *grow thereby.* We desire the *Word for*
Acts 28. 15. *growth*, and the *Sacraments for confirmation*; the society of Beleevers, for comfort and edification, to be diligent in good workes, to shew forth our thankfulnesse to him, that hath called us to the saving hope of eternall life.

2. *The manner how Christians must desire.*

1. They must be *sensible desires*; Want puts men upon desires, and desires puts them upon endeavours; no Rhetorick prevailes with God, like to that of sense, if we feele our wants, and groane to have them supplyed; the Lords heart is open to us. *Ephraim* was then looked upon as a deare Son, when he *smote himselfe upon his thigh,*
Jer. 31. 19. 20. *saying, alas! What have I done?* God doth not love his People should depart away sorrowing.

2. They must be *simple desires*, that is, they must be such as desire good, for that it is good, without any other respect, were there no Heaven to reward them, nor Hell to punish, yet they would doe as they doe, and desire as
Psal. 73. 25. they doe; as *David* said, *Whom have I in Heaven, but thee, and whom in Earth in comparison of thee?* that is, nothing

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in Heaven, or Earth will satisfie, but thy selfe. *Paul* determined, *to know nothing, save Jesus Christ, and him Crucified*; that is, he desired to Preach nothing, to practice nothing, but according to this Knowledge; for when I come to know the Law, it is that it might be a Schoole-master, to bring me to Christ: and when I come to know Philosophy, it is but that she may be an Handmaid to Divinity. And the Knowledge of the Gospel, is but (as one saith) the untying of the Swadling bands, wherein Christ is involved. 1 Cor. 2. 2.

3. They are *earnest desires*, such, as in respect of their fervency, are called violent. *The Kingdome of Heaven suffers violence and the violent take it by force.* *Violent*, that is. in the Prophets Phrase, as much as *Valiant*. It is reported of *Cyprus*, that it was much desired by the Romans, because it was so fruitfull; and indeed, the better any thing is, the more earnestly it is desired. If you should see men fight for a piece of Ground, or for a Kingdom, you would think they were in earnest. In like manner when we fight against lusts, and the world, and the Powers of darknesse, to gaine Christ and happinesse; Mat. 11. 12.

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it argues we are in earnest, and the object exceeding desireable.

4. These desires, are *orderly desires*; that is, *First desire the Kingdome of Heaven, and the Righteousnesse thereof.* Mat. 6. 33. *Luther*, when a great deale of Money, and many gifts were given him by Dukes and Princes, he protested, That he would not be so satisfied by his God; although Gods Saints are satisfied with Gods mercies (being lesse then the least of them) as to this life, yet they are not satisfied with the greatest of them, as to their finall condition

Sed protestatus sum me nolle, sic a Deo satiari. Melc. Ad.

5. They are *constant desires*. We are bound to desire *daily Bread*; much more are we to desire that Bread of Life. *Hippocrites*, and naturall men, will sometimes desire happinesse, but such desires are soon blowne over, such Persons have an heart, and a heart. It is said of *Redwaldus*, King of the East Saxons, That he had one Altar for Christian Religion, and another for Idols; these will be sure to shift for their bodies, whatsoever become of their souls. But he that hath his desire right, first and last it will be the same. Camb. Brit.

6. They are *regular desires*, that is, such as are with an holy submission to Gods

Gods will; as it is said of the Woman, *That her desire should be to her Husband, and he should rule over her*: So it is in this case, Gods will must over-rule all our desires; if you aske any thing according to his will, he heareth you: *If ye abide in me, and my words abide in you, you shall aske what you will, and it shall be done unto you*; that is, if you be guided by that Word, aske what you will, and it shall be done. Prayers that are thus, they have all things possible to be effected by them. And therefore one saith, that as soon as such Prayers issue out of our mouthes, they are written in the Eyes of God and then that is done which is desired; or else it is expedient it should not be done.

Gen. 3. 16.

John 15. 7.

Quando verbum per Os erumpit, tunc oratio vestra scripta est in oculis Dei. Ita ut fieri quod petitur aut expedit non fieri, &c.

3. *The Reasons why we must desire Christ and happinesse.*

1. In regard of the object, that is, the loveliness and goodness that is in Christ and happinesse. How desirous is one friend to see another? and how desirous are men to see their own Country? *Where a mans treasure is, there will the heart be also.* If superstitious *Micah* cryed so, *when he had lost his Idols*, O how much more glad should we be to gaine Jesus Christ.

Jud. 18. 24.

2. The diſpoſition of a gratious heart muſt needs carry the ſoule to Jeſus Chriſt, and after, to happineſſe: Every thing hath a naturall tendency to his own place; as a ſtone, though it be throwne upward will come downe; and Fire, though it be kept down, yet it will mount upward. So it is with a man in the ſtate of grace, though he may be retarded in his way, yet ſtill *the deſire of his heart is towards the Lord Chriſt.*

Iſay 26. 8.

3. The deficiency of creature comforts, they are poore empty Ciſternes. *Solomon* that had taken an expediment of them all, found them not onely *Vanity, but vexation of Spirit.* So it is here a ſoule will then out to Jeſus Chriſt, when the creatures are taſteleſſe and empty to him: The Woman then looks after Chriſt, when no Phyſitian could cure her, and when ſhe had ſpent all ſhe had on the Phyſitians: So when the creatures prove like the Brooks of *Teman*, empty in time of need, then goes the heart out to Chriſt, and ſaith, *If I may but touch the hem of his garment, I ſhall be whole*; If I may but in the weakeſt meaſure take hold of Chriſt, I ſhall be ſafe.

Eccleſ. 1. 1.

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4. It is the way to thrive, to desire spirituall things. *To him that hath, shall be given*; no man that hath not this desire, will ever thrive in Grace; for nothing is given, when nothing is asked, and nothing is asked, unlesse it be first in our desires: we seldome heare of a rich Begger, and honest Covetousnesse; but this Begging makes rich, and he that Covets happinesse doth well. and the more eager he is, the more honest and holy Christian. Mat. 13. 12.

CHAP. VIII.

Shewing the kinds of Joy; the Causes; and some Instructions about it.

COme we now to the last Affection, which I meane to speak to, as to the *renewing of the soule:* namely, The Affection of Joy.

There is a three-fold Joy.

1. A pure joy, such as hath no mixture in it; and this is the joy above in Heaven. it runs there with a pure and full streame; partly because there all former sorrowes are forgotten, As the *Woman that forgetteth her paine, for joy that a man childe is borne.* The end Joh. 16. 21.

ſweetens the means conducing to it; and partly from the viciſſitude of delights that are in Heaven, ſuch as never entered into the heart of man. A ſoule in Heaven may ſay as the Queen of *Sheba* did of *Solomon*, *The one halfe was not told me of that I now ſee*: So it is in this caſe, if an Angel ſhould come from Heaven, he could not tell you the fulneſſe of that joy, which the Saints ſhall finde there.

2. There is an impure joy, which is the joy of wicked men, ſuch Epicures as place their chiefe happineſſe in Pleaſure and in the elements of this world. *Solomon* ſets out the fooliſh man following the ſtrange Woman, as the Oxe
Prov. 7.22. to the ſlaughter and as *the Foole to the Stockes*: They were wont to carry their Beaſts decked with Garlands to the ſlaughter: and ſo the fooliſh man makes it his happineſſe to enjoy his Luſt, *till a*
Ver. 23. *dart ſtrike through his liver*. The Sythian Darts are ſaid to be anointed with the Poyſon of Aſps: and ſo are theſe Pleaſures, the carnall heart deſires and rejoyceth in: and thus the poor creature is carried as a Bird into the ſnare, *and knoweth not, it is for his life*, the pretious life of his ſoule. There is the

joy

joy of the envious man that rejoyceth at the misery of the Saints, as those that rejoyced and made merry over the *Slaughtered Witnesses* There is a luxurious joy; this was the sinne of *Sodom*: There is a Superstitious joy as that of *Micah*, that said, *Now God will blesse me, because I have a Levite, and a molten Image, and a Teraphim in my house.* There is an hypocriticall joy, as it is of him that *boasts of a false gift.* There is lastly, a temporary joy, the fruits of a temporary Faith; The *stony ground rejoyced in the Word for a season*; but all these joyes, in the end, will turne into sorrow, and the more joy, the more will be your griefe, because this joy plungeth the soule into more, and greater impurities.

Rev. 11. 10.
Eze. 16. 49.
Judg. 17. 13.
Prov. 25. 14
Mat. 13. 21

3 There is a mixt joy, I call it mixt, because it is neither so limpid and cleare, as the former; nor so stained and defiled, as that which is totally impure.

Now this joy is a *renewed affection of the soule*, whereby it takes delight in spirituall objects; so then observe, That the generall nature of joy, is delight; therefore *David* saith *Delight thy self in the Lord, and he will give thee thy hearts desire.*

Psal. 37. 4.

Again, ſpirituall objects are the food of it, as Chriſt and the graces that
Rom.15.13. flowes from Chriſt; *The God of hope*, (ſaith the Apoſtle) *fill you with all joy in Beleeving. And this is our rejoycing, even the teſtimony of our Conſcience.* And if *Simeon* did *rejoyce*, when he embraced Chriſt in his Armes, much more a Saint, when he embraceth Chriſt by Faith. The truth is, he that lives on this food, cannot want a continuall Feaſt.

2. *The Cauſes from whence joy ſprings.*

1. From our Communion with God himſelfe, this is the ground of all our joy, and of all our peace and comfort.

1. When we look on him as a friend
Rom. 8,31. that will not faile us in our needs. *If God be with us, who can be againſt us?* If we have him for a friend, he will *be*
Pſal. 46. 1. *a preſent help in a needfull time of trouble.*

2. The ſoule looking upon God as a free giver, that doth us good, not becauſe we are good, but to ſhew himſelf to be good; therefore he is ſaid *to be*
Pſalm. 119.68. *good, and to doe good.* All our boaſting muſt be of God, and all our joy in him; his love is free, his Chriſt is a free

free gift; all his Graces are called χαρίσματα, becauſe of the freeneſſe of the diſpenſation of them; and alſo, becauſe the Lord doth not *upbraid us* with our former offences. Iames 1,5.

3. By looking on God in theſe conſtant experiences we have received from him; how much he hath done for us in our ſtraites, nay, before we were reconciled; If he did ſo much then, how much more will he doe now? It is great joy for a ſoule to talke, and tell what God hath done for it. The King of Iſrael deſired to heare the ſervant of *Eliſha* to tell *what his Maſter had done*; much more hath a ſervant of Chriſt delight to tell what he hath done for him: A Saint hath hopes for the future, upon former favours; *Who delivered us from ſo great a death, and doth deliver us*: One gift to a Beleever, is the aſſurance of another. 2 King.8,5. 2 Cor.1.10.

2. The Grace of Faith, as it acts on the Promiſes.

1. It gives us grounds to warrant unto us the pardon of our ſinnes; as Chriſt ſaid to the ſick man. *Be of good comfort, thy ſinnes be forgiven thee*: Hence *Paul* rejoyced, that it was *God that juſtifies, who could condemne?* that Mat.9.2. Rom.8.34.

Opera estimare est fidem negare, baptismum revocare Christum sepelire, *Luth.* Tom. 2. pag. 117. *Viscount Lisle.*

was, he had apprehended his Pardon in Christ. And when the Prophet would comfort the People say (saith he) unto her. *Thy warfare is accomplished, and thy sinnes are pardoned*, Isay 40. 2.

I reade of a great man, that dyed for joy, upon the news of an unexpected Pardon; and indeed, they may well be made glad, that hath their sins pardoned. It is a great matter for a poore Debtor, when all his Bonds of many thousand pounds are unpayd, to have his Creditor freely to cancell them: but it is more, *to have the hand-writing of Ordinances canceled, by our Beleeving in the death of Christ.*

Col. 2. 14.

2. It is the ground of our perseverance. *He will keep them in perfect peace, whose minds are stayed on him.* The Originall is, *Peace, Peace*, which is a higher degree of Peace, which is as much as *joy*. It makes much for our comfort, that our *joy* should continue. How doth *Paul* rejoyce in this? when he saith, *I am perswaded, that neither Life, nor Death, nor Principal ties, nor Powers shall be able to seperate me from the love of God, which is in Christ Jesus*; A Saint may conclude of Victory before the Battell: the Promises are certain,

Isay 26. 3.

Rom. 8. 38.

tain, and evident to Faith, which are yet hoped for. *Abraham rejoyced to see the day of Christs Incarnation*; and yet it was not then accomplished, nor till many hundred of years afterwards. Abrahams Faith.

One saith therefore well, a soule saith sadly in temptations, What will be the issue? When shall I heare *of joy and gladnesse*? and where, or whither shall I goe to finde it? I answer (saith he) *Expect, expect*; and indeed, otherwise we cannot retime our peace and joy, unlesse we rejoyce in hope. Animus in temptatione ne quæri solet, quid fiet, quando fiet, ubi fiet, respondeo, Expecta, expecta, Luth.

2. The third kinde of *joy*, is godly sorrow: *Blessed are they that mourne, for they shall be comforted.* Mat. 5. 4.

1. There is a naturall tendency in godly sorrow to Joy, because this sorrow hath in it a straine of love; now so much love, so much joy; such as doe weep out of love doe also weep for joy. Besides, in the order of the work of Regeneration, after *godly sorrow*, comes *joy*. Teares are their Seed-time, Joy their harvest. *Joseph* had first his Iron Chaine, but afterwards his Chaine of Gold. Christians have the worst at first, and best at last; but the wicked have their best here, and their worst hereafter. Psal. 126. 6.

2 From

2. From the tenderneſſe of Gods heart, to a heart that is tender and bleeds for ſinne. that ſuch a gracious Father is offended; *Becauſe thy heart was tender* (ſaith God to *Joſiah*) *therefore thou ſhalt goe to thy grave in Peace.* And to ſuch as *Mourne in Zion*, there is Promiſed, *beauty for aſhes, the oyle of joy for ſorrow, and the garment of gladneſſe for the ſpirit of heavineſſe.* There is no ſuch tenderneſſe in the Creatures one to another as there is in God to his People. *A Mother may forget her Childe, but God cannot forget his.* He is ſaid, *to beare them in his armes, to dandle them on his knees*; and doe you not thinke that Jeſus Chriſt is as tender-hearted now, as when he *Wept over Jeruſalem*? ſurely he is; therefore be of good comfort, poore broken heart leaſt by thy grieving, thou deprive thy ſelfe of the comfort intended for thee: God looks not at our unworthineſſe, but his own Grace; therefore, though you be unworthy in your ſelves; yet we may rejoyce at the Grace of God.

2 Chron. 34. 35.

Isay. 61. 3.

Isay 49. 15.

Isay 66. 12.

Luk. 19. 45.

Quod indigni non accepimus, digni non accipiemus, *Luth.*

3. *Some Inſtructions concerning this Grace of Joy.*

1. That true happineſſe and Joy, conſiſteth

fisteth not in the pleasures and delights of this world as Epicures and Mahumetans doe imagine; for it is impossible for a spirituall heart, to be satisfied with carnall and Mundane Pleasures. The Wise man saith, *I have said of laughter, It is mad: and of joy, What doth it?* The greatest Pleasure-munger will not onely grow weary of them, but also bewaile them. Sweet meat, must have soure sauce. I have heard of a certain Matron, that being suited by a lacivious youth to folly, by many Protestations what he would doe for her sake, in case she would grant him his desire; she wisely replyed saying, *Sir, will you hold your hand in the the fire a quarter of an houre, for my sake: Nay* (saith he) *I cannot doe it: And will you* (said she) *have my soule to burne in hell for ever, for your sake?* If men would consider what they are doing, when they are about their Pleasures; surely they would shake them off, as this good Woman did her amarous Paramour; because the losse of the substance, is farr above the shaddow: there is no comparison between a pretious soule, and a momentany pleasure. Eccles. 2. 2.

1. There-

1. Therefore looke on your Pleasures, as if they were departing The
1 Cor. 7. 31. Apostle setteth out the world *Passing away*; so should you doe all your Pleasures; they come like *Dalilah*, that shewes her Bosome, and hides her Cissers. I have seen a Picture, that looke on it one way, and it hath the face of a beautifull Virgin; look on it another way, and then it hath the face of a Serpent; so it is in this case at the enterance of Pleasure, it seems beautifull, but at another time it stings like a Serpent.

2. We should take heed of the occasions that leade to Pleasures: We are
1 Thes. 5. 22 counselled, to *abstaine from every appearance of evill*. We should be so farr from committing things unlawfull, that we should not go to the utmost bounds of lawfull Pleasures. Carnall Pleasures is nothing but a calme before a storme.
Gen. 21. 10. *Cast out the Bond woman and her Sonne, for she shall not inherit with my Sonne,* (saith *Sarah.*) So say I, cast out, and chase away all your Pleasures, by avoyding the occasions, that may so much as leade you unto them; for true joy, and such delights are inconsistent.

2. *That true joy and delight, are*

only

onely to be found in Spirituall things.

1. Because they are adæquate objects of *joy*. A Bee hangs longest on the Flowre that is full'est of Honey; so doth the soule on these *objects* that are fullest of ſuyce and comfort. Some were *for their Corne and Wine*; *but Lord lift thou up the light of thy countenance*; this was more *joy* to *David*, then when their Corne and Wine was most abundant. A Faſting Saint hath more comfort in his God, then a Feaſting Epicure hath in all his dainties Pſal. 4.

2. As to the time; true Ioy will not faile, when all carnall delights faile. *When my Father and Mother forſake me, then the Lord* (ſaith *David*) *will take me up*: And it is ſaid, that when the People though of ſtoning *David*, that then, *he comforted himſelfe in God*; to fly to *Akiſh*, he durſt not; or to *Saul*, it was to no purpoſe; onely he knew where to take comfort, and that was in his God Pſal. 27.10. 1 Sam. 30.6.

3. In the meaſure of Ioy; for ſpiriall things, they can fill us with Ioy. *The God of Peace, fill you with all joy. And theſe things have I written to you, that your joy may be full.* And it is called, *joy unſpeakable, and full of glory*; but now Rom. 15.13. 1 Ioh. 1.4. 1 Pet. 1.8.

the

the *joy* of wicked men is empty, and ſhort: A ſoule that hath no other then this, may ſit down, and weep as he did when he had ſould his Kingdome for a cup of Water; *What a goodly Kingdom,* (ſaid he) *have I loſt, for a cup of Water.* And yet this is the dolefull caſe of many a poore creature, that loſeth all his Portion he might have in Heaven, for the ſhort flattering pleaſures of this life. To conclude this point, take this counſell, *Let the joy that is ſet before you, make you* (with your Maſter) *endure the croſſe, and deſpiſe the ſhame*; and be ſure of this, that the *joy* which you doe enjoy here, is but the firſt fruits of that you ſhall enjoy hereafter. Thus much concerning the firſt point.

Lycimacus.

CHAP. IX.

Shewing the Father, Sonne and holy Ghoſt to be the cauſes of this New Creature. That this New Creation, in ſome things, reſembles the former; and in ſome things differs from it.

COme we now to the ſecond and third particulars in our Text, *viz. the Author & Patern of the new creature.*

Created

Created after God. Whence obſerve.

That the worke of Regeneration, is a New Creation. Doct.

Which is confirmed by that of the Apoſtle; *If any man be in Chriſt, let him be a New Creature.* So we are ſaid, to be *Created in Chriſt Jeſus unto good works*; that is, this Creation is the Cauſe, and good Works the Effect. A Wheele muſt be made round and then it muſt runne; ſo a ſoule muſt have from God the habit of life, that it may move, and then it will. For the clearing up of this point, conſider. 2 Cor. 5.17. Eph. 2.10.

1. The Father comes in as a cauſe in the point of Adoption: We are ſaid to be *Predeſtinated to the Adoption of Children by Jeſus Chriſt*; as we relate to the Father, ſo we are Sonnes; as to the Sonne, ſo we are Brethren. Ephes. 1.5

2. There is Chriſt as another cauſe of this, *viz.* The meritorious Cauſe. We are Sonnes by his purchaſe, and therefore Chriſt is made unto us *Redemption*, to free us from the bondage of corruption, and to bring us into the glorious liberty of the Sonnes of God. Rom. 8.21

The *Firſt borne of all the Children of* Iſrael, *were to be ſet apart unto the Lord.* Which Firſt borne did Tipifie nothing Exod. 13.2

but

but Christ the First born of his Church; that by his Mediation, we might become the Sonnes of God.

3. There is the holy Ghost that works this same in us, by the Power of his Grace.

1. This grace is called, Preventing
1 Joh. 4.19. Grace; *We love God, because he loved us first:* Our love to him, is but a reflex beame of his. Gods love to us, is communicative, ours to him onely reflexive. When Christ said to the woman, *Mary*; then she answers to him again, *Rabboni*; where the Lord saith to
Psal. 27.8. the heart, *Seek ye my face*; it answers, *thy face Lord will we seek.*

2. There is preparing Grace, whereby the heart is prepared for the Seed. The *Spirit of* Eliah *is said to be on* Iohn
Luke 1.17. *the Baptist, to make ready a People prepared for the Lord.* Before you cast in the Seed, you prepare the soyle; the Inheritance is prepared onely for those whose hearts are prepared.

3. Working Grace, whereby we are enabled to act, and doe the will of God:
Phil. 2.13. To *will, and to doe, is of his good pleasure.* When *Elijah* had cast his Mantle upon *Elisha*, he could not but follow him; Why? There was another spirit given

given him. If a soul have but a touch of Christ, he cannot choose but move and act.

4 There is no operating Grace; when we are put to no extraits the Lord gives more Grace. Therefore the Scripture saith, *He giveth more Grace*; that in case you have not sufficient, you shall have that which is sufficient. Hence it is that he saith, *I can doe all things through Iesus Christ that strengtheneth me*; that is, there shall be nothing too hard for you, which is not too hard for Christ. Iames 4. 6. Phil. 4. 13.

5. The last is Perfecting Grace: *Of his fulnesse we recive Grace for Grace*; it may be as well read, *Grace after Grace*; as that in *Iob*, *Skin for Skin*; but more properly, *Skin after Skin*; the meaning of that in the Gospel is this, That Christ will not be awanting of giving unto us Grace after Grace, until he have brought his People unto Glory. John 1. 16. Iob 2. 4

2. *For the manner how it is wrought, take notice of this, that it very much resembles the first Creation.*

1 The Heavens and Earth were Created by the Word of God out of nothing, that was præexistent: So it is in

2 Cor. 4. 6. the caſe of Grace, *God who commanded light to ſhine out of darkneſſe*, that is, a being from a non-entity, and this was done by a command from God *hath ſhined in our hearts*; that is, hath diſpoſed our hearts to ſee and know the the truth; and withall, hath cauſed the beames of truth to ſhine upon us. We 1 Pet. 1. 3. are therefore ſaid to be *begotten againe to a liuely hope, by the Word of truth.* Here are two effects of the Word, The one is our Regeneration, that is whereby we are really changed, and brought out of a ſtate of ſinne to the ſtate of Sons, and co-heyres with Chriſt. The other is a living hope, whereby we wait for the accompliſhment of the Promiſes, made unto us in Chriſt.

2. The great God, in the great Creation of Heaven and Earth was a free Agent, there was nothing out of himſelfe could move him to it; ſo it is in regard of this *new creation*, we were dead in ſinne, till he was pleaſed to give us life: we ſhould never have loved God, had he not loved us firſt; Ezek. 16. 4. and therefore, *When we were polluted in our own blood, then the Lord ſaid unto us, Live.* And this is a great comfort to us, that that which we are not able

to

to doe, God is at hand to doe for us; a *ſtony heart* is not too hard for him to raiſe. No man can draw a Picture to the life, ſo much and ſo perfectly, as Chriſt can create life it ſelfe. Ezek. 36. 26

3. All God *created* at firſt, were *exceeding good*; ſo in this ſecond Creation what ever he creats in the ſoule are exceeding good; as Faith, Hope, Love, Patience, all thoſe new qualities of holineſſe, they are all very good. Hence they are called, *Good and perfect gifts.* So that a ſoule that is endued with them, is truely a *new Creature* in regard of parts, though as to degrees more is attainable. Iames. 1. 17.

4. As in the firſt Creation all things were created in a moſt excellent order, as that one thing ſhould be ſerviceable to another, and all particulars for the good of the whole; ſo in this new Creation, there is a bleſſed and holy order, whereby the will ſubjects it ſelfe to right reaſon, the affections are over-ruled and ordered by the will; and all of them for the good of the *new creature.* Selfe preſervation is a Prineiple in Nature; Soule preſervation is a Principle of Grace: We are not of thoſe *that draw backe unto perdition,* Heb. 10. 39.

dition, but of thoſe that beleeve to the ſaving of the ſoule. Grace puts a Chriſtian upon the main thing, the ſaving of the ſoule; things that are leſſe principall, either give place, or leſſe conduce to the effecting of that, which is the maine and chiefe good And therefore ſeeing the glory of God, in the ſalvation of the ſoule, is the maine great thing; and other things as State, Life, Liberty, and whatſoever elſe is deare to us, muſt be layd aſide, for the accompliſhment thereof.

3. *This Creation differs from the other Creation in theſe things*

1. In the Matter. For the firſt creation was of Subſtances; but this is onely of Qualities, there are no new faculties created in the ſoule, nor any new parts in the body, but onely Qualities: a ſanctified ſoule, a pure heart, a good Conſcience, mortified members and a holy converſation: ſo as a ſoule ſaith, *Ego non ſum ego*, I am not
2 Cor. 5. 17. the ſame that I was. I have a *new heart*, and another ſpirit given me, and all things are now new to me; Prayers are new, Prayſes are new, the Sermons that I heare are new, the Pſalmes that I ſing are new; as he that looks through

a red

a red Glaſſe, all things ſeem red unto him: ſo he that is a *new creature*, all things repreſent themſelves in a new hue unto him.

2 In the greatneſſe of the worke; In the firſt there was the word ſpoken, and the worke was done In the latter, the word is made Fleſh, ſuffered, dyed on the Croſſe, was Buried, and Role again, before this great work was finiſhed: And hence it is that we obſerve the Lords Day; not the ſeventh from the Creation; becauſe the greater work muſt take place of the leſſe, that there might be the ſame conſequence of Christs reſting from his works as theirs was of the Fathers reſting from his. Heb. 4. 8, 9

3. This creation differs from the firſt in durability; for if we look to individuals, we ſee one Generation commeth, and another goeth: and for the very ſpecies, and kinds of things, the world and all that is therein, ſhall be burnt up; but now Grace is of that nature that it is *an Oyntment that abides. He that is born of God cannot ſin*; that is he cannot ſin with a full conſent of will, nor finally fall from Grace: and when the world ſhall be conſumed, yet the Saints ſhall be caught up, and ever be with the Lord. 1 John 3. 9.

CHAP. X.

Of the Patern whereunto we are Created, we are made like to Christ; and this likeneſſe begets a new Nature: the manner how we become ſuch. Inſtructions by way of Application.

COme we now to the Patern whereunto we are Created, and that (ſaith our Text) is *Created after God.* For the clearing hereof,

1. Conſider the Patetne; now the Paterne is Jeſus Chriſt, that is, of thoſe Graces that are in Chriſt, we doe enioy *Grace for Grace*; that is repreſented by Learned Authors, by a Seale and Wax; that as a Seale leaves a full Impreſſion of it ſelfe on the Wax, ſo doth Chriſt leave a full Impreſſion of himſelfe on the ſoule. Hence we are ſaid to have the minde of Chriſt, to thinke as he thinks; if we belong to Jeſus Chriſt, our thoughts are how to doe his will? We are Planted with Chriſt, to the ſimilitude of his Death and Reſurrection; and being Riſen with Chriſt, to have our affections above, and not on things on the Earth: As you ſee it is with

with the Larke, after that ſhe is fligge, and well-winged, ſhe minds her neſt below no more but ſoares and ſings above in the Ayre: So it is in this caſe, after the ſoule becoms winged with Faith, it mounts all above, and lives above; ſuch a mans *converſation is in Heaven*; he layes up his Treaſure there. Some men, we reade of, have their Names written in Heaven; theſe are ſuch as have their minds in Heaven. Some men have their *Names written in the Earth*; ſuch as make Earth their Throne, and Heaven their Foot-ſtoole, and are loath to take part with Chriſt, or to dye for Chriſt, becauſe *they have treaſures in the Field.* Phil. 3. 20. Ier. 17. 13. Ier. 41. 8.

2. This conformity that is in the heart to the Image of Chriſt, becomes a ſecond Nature (as it were) therefore we are ſaid *to become new creatures*, becauſe there is a change of the whole frame; that as the ſinfull Nature did act one way, ſo the godly Nature acts another. The Apoſtle makes the difference, *The life that I now live, I live by the faith of the Son of God. I live not, but Chriſt lives in me.* It was *Luthers* Motto, *Vivat Chriſtus.* It is the root of our heavenly nature, That Chriſt live in us.

Now a little to discover this new Nature; I shall hold it forth in these particulars.

1. Nature is the root, or cause of motion in spirituall things. We must suppose a visive faculty before we can see; we must have in us ability of motion before we can move: the reason. Why a Bee can extract that out of a Flower, which a Fly cannot? she doth it from a native quality that is in her. A soule when it is heavy and slow in spirituall motion it is revived by this Principall that is within, to fall to worke againe.

2. Nature acts freely: Water descends down the Mountain freely and Fire ascends as freely: So it is with the nature of a spirituall heart *To will is present with me.* A Mother takes care of her Child if it be her own: A Saint naturally takes care of his soule, because its his own. *Naboth* said, *God forbid I should part with the Inheritance of my Father*: Much more should a Saint say, God forbid I should part with that inheritance which my Heavenly Father hath provided for me; which I must needs doe, if I lose my soule. *Rom. 7. 18.*

3. Nature

3. Nature failes not in neceſſaries: ſo it is in Grace, it failes not in things neceſſary: you ſhall have ſo much Faith, and ſo much Repentance, and ſo much Patience as will bring you to Heaven; poſſibly you may want ſo much as ſome others have, but here is your comfort, you ſhall have ſo much Grace as is ſufficient to your ſalvation: though Nature be ſparing in rarities, yet ſhe is never deficient in neceſſaries; ſo although a Saint cannot reach to the height of *Pauls* Faith the patience of *Job*, the integrity of *David*, the meekneſſe of *Moſes* &c. Yea, though he may ſay with the Eunuch, *I am the root of a dry tree*; yet he ſhall have a name and place in the Lords houſe, above the name of Sons and Daughters.

ἡ φύσις μὴ ἀ πολείπει ἀναγκαῖα: *Ariſt.*

Iſay 56.3.4

4. Nature acts by degrees: ſo it is in regard of Grace it acts by degrees; There are *Babes in Grace, and young and old men*. It is ſaid of *Mnaſon* of Cyprus, that *he was an old Diſciple*. There were many Steps in *Jacobs* Ladder; there are many alſo in Grace. Therefore we are exhorted, *To grow in Grace*: the reaſon is becauſe the time may come when you may have need of all you have. *Abraham* had much Faith, yet

Gal. 4.19. 1 Pet. 2.2. 1 Cor. 3.1. 1 Joh 2.13. Acts 21.16.

2 Pet. 3.18.

yet did ſtand in need of all, when he came to the tryall. *Job* had much Patience, and yet in his diſtreſſe ſtood need of more. Beſides if a man goe not forward, eſpecially under great and plentifull meanes, he will goe backwards, and give evident characters, that he wanteth this godly nature. Our Saviour upbraids his Diſciples, that he ſhould be ſo long with them, and yet they ſhould have, *ſo little Faith*. The Motto of *Charles* the great was, *Plus ultra*: ſo it ſhould be a Chriſtians.

Mat. 6. 30.

5. There is ſomething in Nature that is common to the whole ſpecies of this or that kind: ſo it is in Grace, there is ſomething that runns along among all the Saints; as that they have the ſame frame of ſpirits. The Saints in America have the ſame ſtraine of love to God, the ſame combats, the ſame comforts we have here in England: a man doth not change his Nature by the change of the Climate. It is the Motto of Chriſtians, they are *ſemper idem*, alwayes the ſame. You may be ſure therefore, if you partake of this nature, you have a ſtock running, and turning to your advantage every where in the world, where there are any Chriſtians.

The

The manner how we come to be thus confirmed to the Image of Christ.

1. By vertue of that union that is between Christ and a Christian, as the Head conveies wisedome and direction to the rest of the Members; so doth Christ unto his Church, and People: as it is when a Rich Man hath Married a Poore Virgin, all that he hath is hers, and all her Debts are layd upon him: So it is in this case, a Saint united unto Christ, hath all good things from him there can be no want to him, as long as *Christ* lives, to whom he is Married.

2. Upon that account, as *Christ* undertook to be our surety; as we derived our sin from *Adam*, as well as our life and being, and (as I may so say) sin for sin; *Adams* pride, his unbeliefe, his ignorance, impenitency, &c. So by our Surety, we receive not onely our spirituall nature, but of all the Graces that was in him, whereby there is reall conformity to the blessed Image of *Christ*, in all his People.

3. From the in-being of the holy Ghost in the hearts of his Saints. We reade among the Poets, of men that were turned into Beasts, yet they retained

rained the understanding of men, because they still had in them an humane soule. And it is certain, that in case the understanding of a man were in a Beast, yet he would act as a man: And it is as true, that the Spirit of Christ being in the heart of a Christian, he cannot but conforme his actions to his
Rom. 8. 14. motions. Wherefore it is said, *As many as are the Sons of God, are led by the Spirit of God.*

Certain Instructions setting further home this Doctrine.

1. If we come to be conformed to the Image of God by way of Creation, then it lyes not in the power of mans will, but in the power of God: for if it were in mans power to chuse that which is good, and to refuse that which is evill, then there were no need for God to create new qualities in the will. Again, if the power of mans conversion lay in mans will, then it must needs follow, that if God would never so fain work Grace in his heart, yet if he were unwilling to it, it could not be done: and so we should make the will of man stronger then the will of God.
Phil. 2. 13. And whereas it is said, *To will and to doe, is of his good pleasure*; it might then

then more truely be ſaid, To will and to doe were of mans good pleaſure, which how contradictory it is to the truth, every ſober Chriſtian may eaſily judge.

This ſhews what it is that puts efficacy and power into the word, that it works Grace in the hearts of men; it is *the mighty arme of the Lord*, that doth it. Hence it is that the Lord ſaith, *I create the fruit of the lips to be peace*; we convey the word in Earthen Veſſels, *that the excellency of the power might be from God, and not from us.* What is the beſt Miniſter in the Land, but an Earthen Veſſell? or as the Originall will beare it, as an *Oyſter ſhell*; And what is the word of it ſelfe, but a *dead letter*? all the power and bleſſing is from God. We may ſay as *Peter* and *John* when they had wrought a Miracle, in curing the Lame Man, the People ſtanding amazed at it, they did not take the honour to themſelves, but told them, *It was by the name of Jeſus Chriſt*: ſo may we ſay if any ſoule be converted, we were but as Oyſter ſhels, that have conveyed this treaſure unto them. I confeſſe Learning is needfull, and a *Call* to the work is needfull; but

Iſay 55.11.

Iſay 57.19.

2 Cor. 4.7.

the

the great and moſt needfull thing is, the bleſſing from God upon it; otherwiſe *Paul* may Plant, and *Apollos* Water, and all in vaine, unleſſe the Lord come in, and put forth his mighty Arme.

3. Hence we may learne, that whatſoever we have is of free Grace; we have nothing, but what we receive from God. 1. What great cauſe have we to ſerve him freely; as he hath been free in his Grace, ſo we ſhould freely give up our ſelves, and all that we have, and are, *into his hands, as into the hands of a faithfull Creator.* If a man build an houſe, good reaſon he ſhould have the uſe of it: Now we are built by *Chriſt* to be a Temple, good reaſon therefore he ſhould be honoured by us. And indeed, it is more honour to be a ſervant of *Chriſt*, then to be an Emperour of the world. If a man loſe a ſpeciall friend, he will releive himſelfe with this, that *Chriſt* is his friend. 2. How ſhould you give to *Chriſt* your beſt things? God is willing to give you his beſt things, his Word, his Miniſters, his Spirit, his Son, and the happineſſe of Heaven hereafter. Should not you give to God then the choyce of your time,

1 Pet. 4. 19.

the

the choyce of your parts? *Honour the Lord with thy ſubſtance, and with the firſt fruits of thine encreaſe.* By the firſt fruits, may as well be meant, thy choyce fruits: No man ever loſt by having an enlarged heart to God-ward. Mal. 1. 8.

4. We learn hence, wherein the hope of our happineſſe doth conſiſt, namely, *in that we are Created after God.* If we had been created like unto Beaſts, and to have been in Heaven, and to have ſeen *Chriſt* in his Glory, it had been no content unto us, no more then for a new borne Infant, to be wrapped in a ſilver Mantle. Nay, if God ſhould take us up into Heaven, as we are in our naturall condition, and let us enjoy all the happineſſe that is there to be had, we ſhould ſoon grow weary of it; becauſe nothing tires a carnall heart more, then ſpirituall things doth; carnall Pleaſures are more ſuteable to ſuch a one, then ſpirituall. How can ſuch a one, as cannot watch with *Chriſt* one houre at a Sermon, be able to make it his work continually to Prayſe God?

5. Hence you may learne, how to make that Proverbe true, *He that made us, will ſave us*; that is, if you be created

ted after God, as hath been ſhewed, you may certainely conclude it; For if a man had ſtood to the firſt Covenant whereunto he was created, he might have ſaved himſelfe, and his Poſterity, ~~as being~~ a common Perſon: So every one of you that are partakers of this new creation you may certainly conclude, you ſhall be ſaved; becauſe in the former there was a poſſibility of falling, and ſo in that ſtate, it was in the will of man to ſtand or fall But in this new creation you are in the hands of *Chriſt*; and ſuch as doe *come to him, and are united to him, he will in no wiſe caſt off* The *foundation of God ſtands ſure: the Lord knoweth who are his.*

Iohn 6. 37.

2 Tim. 2. 19

6. Hence, ſuch as beare the Image of God cannot but love the ſame Image in others; this is the bottome of that union among the ſaints; Like in Nature will to like; ſo it is alſo in Grace. It was obſerved by the Heathens, that *Chriſtians* ſurpaſſed all others in love one to another. And on the contrary, that deſpiſing one another among Chriſtians, is not ſuteable to that work of God, which they pretend to have on their own hearts; becauſe if there were this love, it would put the heart

Natura eſt ſapax ſimilium.

Tertul.

heart into another frame. I confeſſe there may be breaches and animoſities among Brethren, as there was between *Paul* and *Barnabas*; but it neither Acts 15. ſprang from hatred, nor ended in envie and deſpight. To ſay that another Chriſtian is an hypocrite, and goes againſt his light, becauſe he goes againſt mine, ſavours very little, or nothing, of this new creation.

7. We ſhould not thinke it ſtrange, if we be hated and derided by the world; ſuch as hated Chriſt in his own Perſon, will hate him in his Image: If they have dealt ſo hardly *with the Maſter of the houſe*; how much more will they deale hardly *with the houſhold Servants?* Mat. 10. 25. The Heterodox and Atheiſts in thoſe dayes, called *Athanaſius, Satanaſius*; and *Calvine, Caine.* Therefore that counſell of our Saviour, is very good, *Feare not them that can kill the body, and then doe no more.* If they can doe no more, then ſurely, you ſhould not be afraid of any thing they can doe: if ſuch have learned to blaſpheme, learne thou to contemne them.

Didicit male facere, ergo contemnere, Lat.

CHAP. XI.

Of Righteouſneſſe. Shewing what it is; its qualities and actions, both in relation to Publique, and Private Perſons; with ſome Inſtructions about it.

COme we now to the Illuſtration, being the fourth maine thing in our Text, ſhewing wherein the Image of God doth conſiſt, namely, *In Righteouſneſſe and true Holineſſe.* Whence obſerve,

That *renewed Perſons*, are Righteous Perſons. Such a one was *Enoch*, *A juſt, and a righteous man, and walked with God.* Such a one was *Job*; and ſuch a one was *David*, *A Man after Gods own heart*: And ſuch were *Zachary* and *Elizabeth*, *that walked in all the Commandement of God without rebuke*; that is, not without ſinne, but without crime. As it was ſaid of a great man, that he never commenced a ſuite againſt any, nor any againſt him; he carried himſelfe fairely in the ſight of men, ſo that he gave no juſt cauſe of offence; or at leaſt, if he had offended any, he was willing to make reſtitution, and a-

Gen. 5. 24.

Job 1. 1.

Luke 1. 6.

Hier. Aug. Epi. 95.

wayes

wayes more ready to take wrong, then to doe them.

Now Justice is nothing, but that conformity there is in the heart, to the Rule of the Word of God.

Now this conformity is two-fold. 1. A conformity in regard of qualities. And 2. A conformity in regard of actions.

1. There must be in us Righteous qualities, as the roots of Righteous actions. A man that doth a right action, having not these Righteous qualities, is no more accepted of God, then *Cains* Sacrifice. Men look at the fruit, and so judge of the Tree; but God judgeth of the Tree, and descends to the Fruit; and therefore he bids us, *Make the tree good, and the fruit will be good*; that which is from his spirit and grace, he accepts; that which is from us, he pardons. If we heare of a Gentile and well-qualified man, to doe a bad action; we pitty him, and labour to excuse him. But if he be a barbarous Person, and ill-qualified; we say it is like him, and we never look for better from him. It is just so with God, if a soule that hath gratious qualities step aside, he pitties him, bids Mat.12.33.

him returne, and delight in his Repentance; but on the other ſide, we ſee wicked ones are ſuffered to goe on in their wickedneſſe, becauſe God will deſtroy them: ſo then you ſee, Righteous men muſt have Righteous qualities. he is a true Saint that is one within

Rom. 2. ult.

This Righteouſneſſe hath theſe qualities.

1. This Righteouſneſſe doth ſpiritualize our Morall Righteouſneſſe; ſo that which had no ſpring before, but Nature; hath now Grace, by which it growes: As it is with your freſh Rivers, when they fall into the Sea; they immediately turne ſalt. So it is with this *renewed Righteouſneſſe*, it changeth our Morall Righteouſneſſe into its own Nature. And this is manifeſt from their ends; For Moraliſts either ayme at ſelfe preſervation from danger, or applauſe of men. But this Righteous Perſon, is content to ſuffer diſgrace, and death it ſelfe, for that which the other thinks not worth the owning.

2. This Righteouſneſſe denominates him to be truely Righteous. Acts of Righteouſneſſe denominates not a man to be Righteous, unleſſe he be habitually ſuch; elſe he is a wicked man ſtill.

Amazia

Amaziah was no Righteous man, though he *did that which was right in the ſight of God*, becauſe he *did it not with a perfect heart*. God is ſaid *to be good to them that are good and upright in heart*. You are good, if your heart be good. 2 Chron. 25. 2. Pſal. 125. 4.

3. This *Renewed Righteouſneſſe* onely, can give comfort; *This is our rejoycing, the teſtimony of our Conſciences*; The reaſon is, becauſe this Righteouſneſſe ſprings from Faith, whereby *we live not, but Chriſt lives in us*; *who bears the iniquity of our holy things*. 2 Cor. 1. 12. Gal. 2. 02. Exod. 28. 38.

4. Morall Righteouſneſſe is weake, but this is rooted and ſtrong, as you ſee in the time of Perſecution, *Many fell away*, becauſe they had not got paſt Morality. The yong man that Chriſt ſeemed to love for his Morality; yet how ſoon did he fall off? The reaſon is given, becauſe ſuch have no depth of Earth; that is, no Rooting in Chriſt. Mat. 3. 20. 21.

See the reſolution of *Job*, *If mine adverſaries had written a Book againſt me, I would binde it as a Crowne to me*; that is, he would take courage, and not be aſhamed. *Luther* ſaith, *That would be a happy day, and a happy death*; *and he would be thankefull for it, in caſe it were* Job 31. 35

for the cauſe of Chriſt. And ſayes he, *For one that ſuffers for Chriſt, ten will be borne, or ariſe in his roome.*

2. *There is a conformity in a Righteous new creature, in regard of his actions.*

2 Chron. 19. 6. Amos 5. 15. 1. If he be a Publique Perſon, in regard of Publique acts of Juſtice; then is he charged *to hate ill, and doe good, to eſtabliſh judgement in the gate; that God may doe good to the remnant of* Joſeph. But you will ſay. May not a man doe Juſtice in this kinde, although he be not a new creature. I anſwer, Its poſſible he may, both from the reliques of Morality, which is in him; as alſo from thoſe common gifts attaineable by ſuch men: but yet ſuch a man is eaſily drawne to pervert judgement, out of feare, or favour, or bribes. *Antonius de Cavarra* gives five reaſons, why a Magiſtrate ſhould be an holy and right man. One is, becauſe of thoſe enticements and provocations he may have to doe injuſtice above other men: The Friendſhip of one, the Flattery of another, and the Golden Arguments of a third, may ſway too much with him; therefore he had need to have Grace. that he may ſay as *Levi* did, *He ſaid of his*

Anton. de Cavarra.

1. Ob majora incitamenta, & provocationes.

Deut. 33 9.

his Father and Mother, I have not ſeen them, neither did he acknowledge his own Children.

2. Becauſe his loſſe is greater then anothors; for where there is much dignity given, there is much duty required: He that is Lord of many, is but, as it were, ſervant unto many. 2. Quia plura poteſt amittere.

3. Becauſe he hath a larger account to render unto God, for where much is given, much is required. God regards Kings no more then Beggers, when he accounts with them. Habet majorem rationem Deo reddere:

4. Becauſe by his exaample, others are taught either good or evill. Examples are a ſpeedy way either to Heaven or Hell. Ejus exemplo alii docentur.

5. He is more ſtrictly charged then other men: He ſaid unto the Judges, *Take heed what you doe.* Such as have greater burdens on them then others, they had need of more ſtrength. 2 Chron. 19. 6. Eſay 1. 17.

2. *There is Private juſtice; this alſo is two-fold.* 1. *Diſtributive.* 2. *Commutative.*

1. For the firſt it is that of Juſtice, whereby we ſhould doe good, and diſtribute to ſuch as are in want: *Caſt thy Bread upon the Waters, and after many dayes thou ſhalt finde it:* by, *On the face* Eccl. 11. 1.

Eleemosynæ non pereunt, sed parturiunt pauperibus impensæ.

of the Waters, ſome Interpret, Faces watered with Teares of Affliction and Want. And, *after many dayes*, that is, as you ſee, No Seed that is ſowne doth preſently ſpring, but it comes up in his ſeaſon. When you give, therefore remember. 1. That you give that which is your own; the Poore are not to be fed as the Lions Whelps, of that which is taken by rapine and ſpoyle. Luke 19. *Zacheus* begins at Reſolution, and then falls to diſtribution.

2. Have a ſpeciall care of the Poore Gal. 6. 10. Saints. *Doe good to all, but eſpecially to them of the Houſhold of Faith.* It is ſaid, Rom. 15. 26. That the Churches of *Macedonia* and *Achaia, made a contribution for the poor Saints of Jeruſalem*, many miles from them. Where God hath not been awanting in his Grace, there Chriſtians ſhould not be awanting in their Charity. I Reade of a certain King, that ſet his Nobles (being Heathens) to Dinner in his Hall, and divers poore Chriſtians he had in his Kingdom, in his Parlour; and told his Nobles, That he honoured them as his companions in this his Kingdome, but he reſpected thoſe poore Saints, as thoſe he muſt live with in Heaven.

Ingo King of the Goths.

3. Take

3. Take notice, That the greateſt Charity, is ſoule Charity; and therefore if you can doe any thing for the Propogation of the Goſpel, it is the beſt way of Charity. Our fore-fathers layd out themſelves in a ſuperſtitious way to build Monaſteries; but let us lay out our abilities, in Building Temples for the holy Ghoſt to dwell in; the faithfull Preachers of the Goſpel are thoſe *Carpenters*, appointed for ſuch Temple-worke. Zach. 1. 10. It was the complaint of the Prophet, *That they dwelt in ſeiled houſes, and let the Lords houſe lay waſt*. Hag. 4. 4. It were well with this Nation, if private intereſt were layd aſide, and every man would intend the Publique, then the ſuperſtitious devotion of Perſons in times of ignorance, giving, as they then thought, great matters to Pious uſes, would in theſe dayes of light, be better imployed, then they are. Such as ſeek to build Gods houſe, he will not faile to eſtabliſh theirs; and ſuch as ſeek to pull that downe, in the meane time pull down their own about their eares. *William* the Conquerour pulled down thirty Pariſh Churches to make a Parke for wilde Beaſts, where *William Ruſus* and *Robert* another Brother,

ther, were ſhot to death by their bow-bearers, in ſtead of the wilde beaſts they ſhould have ſhot: I grant it was caſually in them; but certain it was the juſt retaliating hand of God on him, for that and other ſinnes.

Let me then perſwade you to this duty.

1, Conſider it is a ſacrifice well-
Heb. 13.16. pleaſing to God. *To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is well pleaſed.* The Poore are as the Altar, and your Charity the Sacrifice. God that hath been ſo liberall ro you, its but reaſon you ſhould be as liberall and free to him, that is himſelfe in the Poore.

2, It is profitable unto the Saints themſelves to be full of bounty; The
Phil. 4. 17. bounty of the *Philippians* did abound to their account; that is, ſuch as are not awanting to the neceſſity of others, God will not be awanting unto them.
Mal. 1.10. No man *keepeth a doore, or kindleth a fire in the houſe of God for nought.* It
Exod. 3.21. is ſaid of the Egiptian Midwives, *that they feared God*, and did what was right in their Callings, *and the Lord builded them Houſes.*

2. *Commutative juſtice.*

Which

Which doth consist in the uprightnesse of our carriage towards men; which I shall now insist upon in these particulars.

1. In labouring to live blamelessely, and without offence in the sight of men. *Give no offence neither to the Jew, nor to the Gentile, nor to the Church of God.* It is true, *Offences will come*, but there is a woe pronounced against them, *by whom they come.* Keep your selves from the giving of offences, that you may be kept from the woe that is due unto them. *Paul* would *never eate flesh while the world stood, rather then his Brother should be offended*, yet this was in a thing indifferent; certainly we should be more carefull of things that are in themselves unlawfull. 1 Cor. 9. 32. Luke 17. 1. 1 Cor. 8. 13.

2. Your righteous carriage should be such, as that your lives might be exemplary, that you might *shew your selves patterns of good works.* The Originall word for pattern, is τυπος, which is as much as a stampe, that is made by a Seale, which leaves an impression behinde it; so should your carriage leave a stampe upon the consciences of men, that they might fall down and say, God is in you of a truth. A good life takes Tit. 2. 7.

more

more impreſſion upon men, then a good exhortation; and therefore if a man ſhall exhort others to mercy, and yet be uncharitable himſelfe, it doth very little good. It is ſaid of *Napthali*, Gen. 49. *that he was a Hinde let looſe, giving goodly words*; *A Hinde* for his motion, holding forth activity in his life; and *giving goodly words*, that is, Profeſſing the ſame with his mouth; that is, when your good ſpeeches are anſwered by your good lives, otherwiſe your faireſt words come from foulest hearts.

3. In your trading and bargaining amongſt men, you muſt be juſt; juſt weights, juſt ballances, upright dealing. 1 Theſ. 4. 6. *Let no man defraud his Brother*; this is but the winning of the world, with the loſing of our ſoules. I knew a Woman that was a neer ſparing Woman, that in the way of her trading had been deceitfull, ſhe cryed out on her ſicke Bed, *Weight and Meaſure, O give Weight and Meaſure.* Surely your unjuſt dealings, cannot but lye heavie on your conſciences at the laſt day, and on your Beds of ſickneſſe.

1. Conſider you muſt doe to others as you would be done to; if you would not

not be defrauded, then doe not defraud. You would have others to deale honestly, and conscientiously with you, therefore doe you so to them. *Thou art inexcusable, O man, whosoever thou art, that judgest another, and yet dost the same things.* Rom. 2. 1.

2. Consider this, that men that have defrauded their Brethren, are bound to restore what they have defrauded, unto the right owners; no more is theirs, then what they have lawfully gotten. This was *Zacheus* his case, That *what he had unjustly gotten, he was willing and content to restore foure-fold* This is the way (saith one) for a Camell to goe through a Needles Eye; the way to have your owne continued, is to keep no more then whats your own, a man may then through Faith, live with a safe conscience, and dye in peace. Uprightnesse in our dealings, is a sweet character of a new creature. Deus odit ex rapina holocaustam. Luke 19. 8. Non remittitur peccatum nisi restetuitur ablatum, *Aug.* Epist. 54.

3. To defraud your Brethren stands in opposition to this Righteousnesse; to deale honestly is the rule, but to deale fraudulently, and deceitfully, is contrary to it. A good man should be like a Dye, that cast it what way you will, it alwayes falls on the square. The Heathen

Iuſtus eſt homo quadratus, Ariſt.

Heathen man could therefore ſay, That a juſt man is a foure-ſquare man. We are all for the *truth* (ſaith the Apoſtle) that is, they were ſquared out for it; that frame of Chriſt that was in them, made them they could doe no other then righteous things.

4. We that live under the ſound of the Goſpel, and make profeſſion of it in a generall ſence, are Brethren: Now it is an unbrotherly part for us to defraud one another. The Caſuiſts diſtinguiſh of a three-fold price; There is a pious Price, ſo much to a Brother. A diſcreet Price; ſo its worth in a common Market. And there is a rigide Price: ſo much to a Turk. Conſider then, ſhall we make no difference between a Brother, and a ſtranger: if Piety will not perſwade you, *I* have much jealouſie that you will quickly exceed the bounds of diſcretion and moderation. An Heathen man commends a certaine People, that made ſuch a Law as this, That the Seller ſhould take an Oath he would ſell ſuch a Commodity for no more then it was worth; and the Buyer, that he give a juſt price: *I* am afraid, if ſuch a Law were now to be tendered, very many would be forſworne.

Prætium pium, diſcretum, rigidum.

Stobeus.

5. You

5. You ſhould labour to be juſt in your Contracts and Covenants which you have made: He that intends to *inhabit Gods mountaine, is he that ſweareth to his own hurt, and changeth not.* Pſal. 15. 4.

We reade of one *Regulus*, a Roman, that being taken by the Carthaginians, and being ſent upon his Parole to Rome, though the Romans would have had him to have ſtayd; yet he would not falſifie his Promiſe, but returned back to Carthage, where he dyed a miſerable death. Chriſtians ſhould therefore learne to be faithfull in their Covenants, and Promiſes they have made. Aug. Civ. Dei, lib. 5.

It hath been obſerved by many, that that Battell of *Varna*, which was loſt by the Chriſtians, fell out, as a juſt hand of God, by reaſon of the breach of Covenant, which had been formerly made. Therefore the Lord threatens *Zedekiah, Becauſe he had made a Covenant, and Subſcribed his Hand; therefore he ſhould not eſcape, but ſhould be taken by the King of Babilon, and dye there.* Yet here take notice. 1. That the breach of Covenant on one Party, ſets the other Party at liberty; as here, the King of Babylon was no further bound, when *Zedekiah* had broken Co- Knol. Turk. Hiſt. Ezek. 17. 17. 18.

venant

venant with him. 2. No Oath or Covenant is further lawfull, then the ground, on which it was made, was lawfull; as that Oath among thoſe
Acts 23,13. wicked men to have killed *Paul*, might have been more lawfully broken, then kept. The Emperour *Julian* made a Vow, that if he ſped well againſt the Perſians, he would then offer the blood of Chriſtians, but God cut him off in his attempt.

6. You ought to be juſt in your relations and referenees. As,

1. Between Superiours and Inferi-
Prov. 29:2. ours; and therefore *Solomon* ſaith, *that when the righteous beare Rule, the City rejoyceth*, When *Conſtantine* Raigned, O what a change was there on the face of the Empire? And when Queene *Elizabeth* came to the Crowne, what joy was there among all Righteous men.

2. Between the Landlord and the Tenant, there ſhould be juſtice, that is, he ſhould let out his Land, ſo as that his Tenants might comfortably live.
Iſay 3. 15. The Lord complains of ſuch Perſons, that *grinde the faces of the Poore*. The Peſants in France are in ſuch ſlavery, as that they are forced to weare wooden

ſhooes,

shooes, and Canvas Breeches When they heard of the successe of the Commons of England, in these late warrs, they rejoyced much, saying, *O brave Englishmen, they fight for their liberty.* It is too well known likewise what slavery and poverty the Tenants in Scotland have been under their Landlords, more like Turks, then Christians; but the Lord. I hope, is in the way to staine the pride of all flesh. Heare what the Lord saith to the Princes and great Nobles of Israel, *Let it suffice, O ye Princes of Israel, remove violence and spoile, and execute judgement, and justice; take away your exactions from my people, saith God.* And Saint James saith *that the hire of the labourers that reaped down their fields, did cry in the eares of the Lord of the Sabboth*; either because the hire was too little, or else because it was detained from them: tis probable these were poore Tenants, that lived under them. The Proud hearted Landlord, will he not say, Alas poor worme, though I tread upon him, yet what can he doe to me? Well, though he cannot, yet he hath the eares of the Lord of Hosts, who can revenge him of you; nay, if he should be silent, Ezek. 55 James 5.

yet the hire that he hath ſweat for ſhall cry in his behalfe, as *Abels* blood did for revenge againſt his Brother; though the poore Tenant be worne out, and dead under theſe heavy preſſures layd on him; yet thoſe burdens will cry for vengeance, when he is in his Grave.

3. So alſo there ought to be a righteous carriage between Parents and Children; it is juſt that Parents ſhould inſtruct their Children. We are exhorted to *teach a childe in the trade of his way when he is yong, and he will not forget it when he is old*; *They were to teach their children in the Law, and to talke of it when they ſate in the houſe, and when they walked in the way.* As Children are taught in their youth, ſo they will doe: Education is, as we ſay, a ſecond Nature. What gives he more to his Children and Family then he gives to his Beaſts, unleſſe he inſtruct them? Surely if he have taſted of Chriſt himſelfe, he will not be forgetfull to inſtruct his Children, that they may taſte, and ſee how good the Lord is.

Prov. 22. 6.

Deut. 6. 7.

Quo ſemel eſt imbuta recens ſervabit odorem teſta Diu, *Hor.*

And as there is an exerciſe of juſtice in Parents to Children; ſo there is alſo an exerciſe of righteouſneſſe in Children to Parents: That the yonger ſubmit to the Inſtructions of their Pa-

rents;

rents; that they hearken to their pious Precepts, and follow their righteous examples; Children should, if need be, relieve their Parents in their old age; they must consider they may have children themselves, and if they shall be stubborne, or untowardly to their Parents, they may have children to pay them home in their own coyne: But certainly, if the Lord Jesus Christ have written his righteous Law on the Tables of their hearts; they will not be disobedient, but honour their Parents. I might here runne over all those other relative duties but that I study brevity: onely I shall adde some Instructions, and so conclude this point.

1. Hence learne, what it is that qualifies any Person to be truely and really compassionate, and full of pitty, it is to be renewed by this grace of distributive righteousnesse. We reade of great acts of Piety done by many Papists; but they did them out of hope to merit by them: now, though the matter of charity was good, yet their end was naught; and such, as the more wise and learned Papists at their death beds durst never stand to. It is related by *Gardiner*, sometime Bishop of *Winche-* Pigius, controver. Ratisbone.

Greg. Armi. pag. 89. Fox, Acts and Monuments.

ſter, that diſtruſting his own merits (as well he might) on his death bed, his Chaplaine then exhorted him to take hold on the merits of Chriſt; yea, (ſaith he) *We may ſpeake of that among our ſelves; but open that gap, and farewell Popery.* But a ſoule that hath this renewed righteouſneſſe, doth diſtribute to ſuch as are in want; not as if he were paying a price to purchaſe happineſſe, becauſe that is done to our hands by Jeſus Chriſt, but the performance of our duty; for though duties be as means to the end, yet are they in no ſenſe cauſes to purchaſe it: Good Works are neceſſary, *Neceſſitate preſentiæ, non efficientiæ*, they are neceſſary in regard of their preſence, but not of their efficacy. 2. Some again are naturally enclined to pitty, by that naturall affection that is in them; but it differs from the other in this, That the one is promiſcuous to men in want, be they ſturdy Beggers, or Perſons that out of ſloath make a trade of it: But now this grace of renewed righteouſneſſe, makes a difference, *He is willing to doe good unto all, but eſpecially to the houſhold of Faith.* The more there is to be ſeen of Gods charity to the ſoules

Gal. 6. 10.

of

of men, the more of your charity is to be given to their bodies. 3. Some again ſhew mercy, that they may have the prayſe of men, as the Phariſees, that when they give almes, did them to be ſeen of men, and therefore had their reward, that is, they had that they did fiſh for. But a gratious heart, when he gives, is not willing to *let his left hand know, what his right hand doth*, that is, if your left hand had eyes to ſee, it ſhould not ſee what your right hand doth. A man ſhould doe what he doth in this kind, in ſuch a ſecret way, as that his charity muſt be ſeen of God, and not of men; not that he ſhould be aſhamed of it if men ſee it, but that that ſhould not be his end. Mat. 6. 3.

2. How a man may live without offence and blame in this world, *viz.* by being inwardly righteous. I ſay not, that he may not be blamed; but he may live ſo, as he may not give any juſt cauſe of blame; he may live as *Zachary* and *Elizabeth* did, *in all the Commandements of God without rebuke.*

3. What that is which will give a man peace and comfort on his bed of death; it is ſuch a righteous heart and life as we have ſpoken of. It was the

great comfort *Hezekiah* had in his ſick-
Iſay 38. neſſe, *That he had walked before God in truth, and with a perfect heart, doing that which was right in the ſight of God.*
Quomodo malâ conſcientia tota in deſperatione eſt, ſic bona conſcientia tota in ſpe, Aug. Pſal. 37.
For as an ill conſcience is the ground of deſperation; ſo a good conſcience is the ground of hope. *Marke the upright, and behold the juſt, for the end of that man is peace.* What if he have trouble and temptations in his life, ſo long as he hath peace at his death: Death to ſuch a man is the matter of no evill,
Mors eſt nullius mali materia, multorum finis, multorum remedium, Sen.
but the end of many, and the remedy of many. *Balaam* knew this full well,
Num. 23. 10
and therefore ſaith, *O let me dye the death of the righteous, and let my laſt end be like his.* One being asked, whether he had rather be *Creſſus*, a rich King, or *Socrates*, a wiſe Moraliſt, anſwered, he deſired to be *Creſſus* in his life time, and *Socrates* at his death; but if you would dye well, you muſt endeavour to live well, not onely in point of morality, but alſo in point of grace and a good conſcience.

4 Such as are righteous perſons, ſhould ſhew it forth in the righteouſnes of their lives; the tree is beſt knowne by its fruit: If you then be good Trees, ſhew it by your righteous dealing?

1. Con-

1. Consider God is well pleased with the righteous; How was he pleased with *Job? Seest thou my servant* Job, saith the Lord unto Satan, *a just, and an upright man, one that feareth God, and eschewеth evill?* If God begin to commend a man, then certainly he is well pleased with him. 2. Againe, we may take it for granted, the Lord is well pleased with us, in case he set a guard about us; *but he hath given his Angels charge to pitch their tents round about the righteous.* If a man were to travell in some dangerous place, yet if he have a guard of souldiers for his convey, he should not be afraid: much more a Christian, having a convey of Angels, that is, such a guard as shall be sure to prevaile. 3. This righteousnes is well pleasing to the Lord, because *he frees them out of trouble. Many are the troubles of the righteous, but the Lord delivers them out of all.* Nay, not onely so, but when he hath *delivered the righteous out of trouble, the wicked shall come in his roome.* This we have seen, and shall see more: God shall recompence tribulation to them that trouble you; and to them that are troubled, rest with us. Poor Ministers of late years, have

Job 1. 8.

Psal. 34. 7.

Psal 34. 19.

Prov. 11. 8

2 Thes. 1. 6.

been freed out of trouble, and the Prelate have come in their roomes; ſuch as have silenced many faithfull Meſſengers of Chriſt, are now ſuppreſſed themſelves

I ſhall end the point, after I have given you a few directions.

1. Labour to be right in ſmall matters, as well as in great things: Some men are afraid of great injuſtice, as to be a common Thiefe, or a great oppreſſor, or to Plunder, or by violence to ruine poor men, they are great ſins, and ſtare in their faces; but now for leſſer, as of injuſtice by way of fraud, and couſenage of a little at once; as to deceive with falſe lights, and falſe weights, with falſe fingers, and falſe tongues, this is not ſo much regarded by them Well, let ſuch take heed, if you be not carefull, you will find, that you that now ſtraine at a Gnat, will after ſwallow a Camell. No man is the worſt at firſt, ſin creeps on by degrees.

2. Labour for another righteouſnes, beſides this of the new creature, *viz.* for the righteouſneſſe which is by faith in Chriſt, that righteouſneſſe is, as it were, the root of this. *If any man be in Chriſt,*

Christ, he is a new creature, that is, such a man as is made righteous in Christ, the righteousnesse of the new creature must be there too; God hath joyned them together, therefore you must not disjoyne them. *The Kings Daughter is all glorious within*; there is her inward righteousnesse; *Her cloathing is of wrought Gold*, this is your righteousnesse which is relative, the righteousnesse of justification, whereby a soule is invested with the righteousnesse of Christ, as with a garment. Psal. 45.

3. Mix your righteousnesse with Love and Charity; justice is stretched too farre, when it shoulders out charity and pitty. We say, to exact Justice to farre is as he that *by wringing his Nose, causeth Blood.* One saith, such a thing is mine, and I will have it; another saith it is mine, and I will not lose it; and thus while men pretend equity, they lose charity. We have a saying, That Rigide Justice is a Reall Injury; which can no wise be true, unlesse it doe intrench on Charity, as hath been said. Pro. 30.33. Summum jus, est summa injuria.

CHAP.

CHAP. XII.

Of Holineſſe. Shewing wherein it doth conſiſt; the meanes whereby it is wrought; the reaſons why it muſt be had, and ſome Inſtructions about it.

THe ſecond illuſtration is holineſſe; no man can make his righteouſneſſe to exceed that of Morall Philoſophers, or that righteouſneſſe of the Scribes and Phariſees, unleſſe it be joyned with *true holineſſe*; ſo that here is the ſubject, *holineſſe*; and the adjunct, *true holineſſe*; or as the Originall hath it, *holineſſe of truth*; and it agrees with the Syriack, which is but a dialect of the Hebrew: and therefore I take it to be a Hebreiſme. expreſſing after their manner, the Subſtantive in ſtead of the Adjective: And the Apoſtle here follows his own Ideom, being an Hebrew himſelf. The word which is read *holineſſe*, may be taken in the largeſt ſenſe, for *Purity*, for *Innocency*, for *Religion*. That which I ſhall doe, is to ſpeake ſo farre of it, as may conduce to the diſcovery of this new frame of grace, engraven, or to be engraven up-

καὶ ὁσιότητι τῆς ἀληθείας

Cornel. a lapid. *Grotius* in locum.

on the hearts of all the elect of God. That which I shall observe is this.

That such as are new men, must be renewed in holinesse.

For the clearing hereof, take notice,

1. That *holinesse* imparts as much as *dedication*, or *setting a part to a holy use*; as in the Law, they did take a Lambe from the Flocke, and did set it a part to be offered unto the Lord: so it must be with a Christian, he must sequester himselfe from the world, from sin, and dedicate himselfe, soule and body unto God. *I beseech you brethren by the mercies of God, that you give up your selves, soules and bodies unto God, &c.* As it was with the Temple at Jerusalem, it was consecrated unto God, and afterwards hallowed by God from all prophane use: When as the People of God are once regenerate, then are they to set themselves to God, and not to apply themselves in any licentious way, but to walk as it doth become Saints. *Abraham*, after he once came from the Country of *Mesopotamia*, never returned back again because it was an Idolatrous and sinfull place: so must a new creature, never return back to his old vomit of sin, because it is a sinfull

Rom. 12. 1.

Iosh. 14. 2.

state,

ſtate, and not to be reſted in; but ſanctified man muſt give his heart and life to the ſervice of God. It is reported, that *Tremelius* the Jew, being demanded on his death bed what he thought of Ieſus Chriſt, and whether he would now give himſelfe to him at his death, whom he had profeſſed in his life; (the reaſon why he was asked this queſtion, was, becauſe many of the ſeemingly converted Iewes, doe Apoſtatize in the end) made this gracious anſwer, *Let Chriſt live, and let Barrabas dye*; meaning, That as he had lived in the profeſſion of Chriſtianity, ſo he now dyed in the ſame Faith.

Proverbiam eſt inter Iudeos, lupo domeſtico & Iudeo Baptizato ne credas.

2. *Holineſſe* imports *elevation, and raiſing the heart above the world, or the things of the world*: Therefore ſome deſire ἅγιος, of α Privitivum, and γῆ, that is as much as, *not Earthly*, or *from and above the Earth*. And indeed, a man that would be holy, muſt be above the world, both in his cogitation and converſation, *For where his treaſure is; there will his heart be alſo*. Naturaliſts tell us, That there is one Muſcle more in the eye of a man, then in any other creature; and it is to that end, that he might look higher then the world. The

Iewes

Iews when they were in a farre countrey banished, or otherwise occasionally farr from the Temple, *were to Pray towards it*, because it was the place of Gods speciall presence; much more should we have our minds in Heaven, which is our Country, and where Christ is more eminently present, and from whence every blessing comes. 2 Chron. 6. 26.

3. *Holinesse* imports *assimulation*, and *likenesse unto God*: Hence Saints are called godly, and exhorted *to be holy, as their heavenly Father is holy*. And let me tell you, you can never love God, unlesse you be like him. *Can two walke together, except they be agreed?* You may learne patience of him, you may learne humility from him; its suteable for Children to be like their Parents; the Children of God must beare his Image, God will owne none for his, but such as are like him. Look to this all ye profane Persons, whose lives speak that you are unlike unto God, and Iesus Christ. I reade of a certaine armed Prelate, taken by the English in their wars with France, who being imprisoned, the Pope demands his Son; the English Commander sends him his Armour, asking him, if that was his Lev. 11. 24. Amos 3. 3.

Sons

Sons Coate. If you profeſſe your ſelves to be the Sons of God, and yet be inveſted with ſin and wickedneſſe; the Lord will ſay, that is none of my Sons Garment: Every one that comes to this Feaſt, muſt come with the wedding Garment on.

4. It imports *Purity*, that you ſhould be pure in heart. And you have the Prophet exhorting Ieruſalem, *O Ieruſalem, waſh thine heart, &c. how long ſhall evill thoughts lodge within thee?* I reade of one of the Popes, that he ſmote himſelfe upon his breſt, one time, ſaying, *This is the Arke of* Noah; but was anſwered very ſharply, *That there were many uncleane Beaſts in it*; for indeed, he was a very wicked man, and a Conjurer. But it will appear more by the bewayling of our uncleaneſſe, then by our boaſting of it; and by often dipping of the Iſop of Faith in the Blood of Chriſt to waſh and cleanſe us withall: It will alſo appeare by our lives, he that hath a cleane heart will have a cleane and gratious life: A Saints heart, ſhould be like the Arke of the Covenant, that *had the two Tables of the Law within it.* We ſhould have the pure Law written on the Tables of our hearts.

Mat. 5. 9.
Jer. 4. 14.
Benedict.
Hoc eſt Arca Noæ.
Iames 4. 5.

5. It

5. It imports *Devotion*, that is, a ſerious application of the heart to Heavenly things. Hence is that of the Apoſtle, *They that are of the Spirit, minde the things of the Spirit*; that is, their chiefe times and parts are applyed to that end and purpoſe. It is related of the Bird of Paradiſe, that ſhe lives and breeds in the Ayre, and is never on the Earth, but at her death; by which, devout Chriſtians are taught to live in Heaven, and to have their minds there, that at the laſt, when their bodies goe to the Earth, their ſoules may goe to God. that gave them, and to whom they doe belong. Now for the clearing of this, Obſerve, Rom. 8. Caſſ. lib. 6. cap. 78.

1. That a Devout man doth not reſt in any thing that he hath done, but ſhould make a further Progreſſe; None but formall Profeſſors will ſay, They have done enough; but will rather *preſſe hard forward, for the price of the high calling of God in Ieſus Chriſt.* A Devout man is alwayes hiching up the mount (like *Moſes*) till he come to the top. Phil. 3. 14.

2. The wayes of *Chriſt* is pleaſing and delightfull to him: So its ſaid of thoſe *that made the Sabbath a delight*: Iſay 58. 13.

ſome

some are glad of the Sabbath, for to enjoy rest, and voluptuous pastimes in it; but to sanctifie it as a day to Gods service, they doe not, it makes against them, nay, they take more pleasure in their labour on the weake, then on the paines and labours of the Minister on the Sabbath day: but now, to a devout Christian, the things of God are his great content, they are Meat and Drink, and Recreation to him. *Cornelius* was a Devout man, he was (saith one) a man which could doe more with his Prayers, then with his Sword.

εὐσεβὴς.

Qui plus precando, quam præliando potuit.

3. A Devout Christian makes the wayes of God his businesse. It is said of *Simeon*, *That he was a Devout man, and feared the Lord, and waited for the consolation of Israel.* Devout, that is, a wary and cautious man, that went seriously about his businesse. It is said of those that used their Talents well, that they went and traded with them; True Devotion is a trading for happinesse. The Marchandise of a Devout soule is the richest Trade in the world; as they say of the Philosophers Stone, that it will turne other course Mettals into Gold; so it may be said of Devotion, that it turnes Crosses into Mercies,

Luke 2. 25.

εὐλαβὴς.

cies, and Death into Life; nay, our ſins will be ſo managed, as they ſhall turn to our good. The drinking of Wine, wherein a Viper hath been drowned, cureth the Leproſie; the Faith of a devout ſoule, drinking of the Fruit of the Vine which came down from Heaven, is a ſpeciall cure againſt the Leproſie of ſin.

2. *The means whereby it is wrought, theſe are either outward, or inward.*

1. Outward means.

1. The power of the word of grace. *Sanctifie them in thy truth, thy word is truth:* It is therefore called, *the Power of God unto ſalvation.* Some men in former ages did gain many unto *Chriſt*; One of the *Gregories* converted very many; When he came to the place, (ſaith he) there was but thirteen Chriſtians, and before he dyed, they encreaſed to many hundreds. And it is related of *Farellus*, that he ſewed, by his painfull Preaching, the ſeeds of Grace in five great Cities, wherein many were converted: Many a profane wretch by the Preaching of the Word, hath been begotten unto God. Joh. 17. 18. Rom. 1. 17.

2. Strange accidents that have fallen out amongſt men; as *Peter Waldo*, Oſiander, Cent. 12. l. 3. cap. 1.

in that darkneſſe of Popery, ſeeing a man (in a great meeting of principall Perſons) fall down among them, and dye ſuddenly, began to conſider of the frailty of this life, & thereupon to apply himſelf to the reading of the Scriptures, to Catechize his Family, and became a very Pious man; and by his life, & pious exhortations, became an inſtrument of much good to very many. *Paul* was converted by a Voyce from Heaven; When he was marching againſt Chriſt for evill, Chriſt came marching againſt him for his conqueſt and converſion; who of a Perſecutor, became a Preacher. I knew a man ſtrangely preſerved in Battle; the conſideration of it, made him reforme his life, and to devote the reſidue of it wholly unto God, which he carefully performed.

Vergerius was converted by beholding the ſad condition of *Spira*.

3. By groſſes and troubles, for by them a man comes to conſider the cauſe of them, and that they ſpring not out of the duſt; and of the conſequents of them, that in caſe they be not prevented, they are but the beginnings of ſorrows; and hence he begins to lay his hand upon his heart, and to ſay, *What have I done?* and to abhor himſelfe for all his ſins, and to apply himſelf

ſelfe to God in Chriſt for pardon. So the Lord ſaith, *In their affliction they will ſeek me early*; and indeed the effect of affliction is to take away our droſſe, and our corruption from us. When we are *purged* from our corruptions by the troubles that are on us, then God hath his end. Hoſ. 5. 15. Iſay 27. 9.

4. Thoſe conflicts and combats that we have are ſpeciall means whereby we become holy; and a man had need have much grace and holineſſe, that hath many conflicts, otherwiſe, he could not chuſe but buckle under them, and be overcome by them. I have read of one, that having an Ulcer in his head, was cured by a conflict with his enemy. God is pleaſed to make the acts of our ſpiriall enemies to be, through his ordering, medicines to us. Valer. Max. de Mirac. Plin. lib. 13.

5. The holy lives and deaths of the godly; our light ſhould ſhine for that end, *that others ſhould ſee our good works, and glorifie our heavenly Father*. God is pleaſed to take hold of one in a Family, and that one becomes the inſtrument of the calling of others there; and ſo for their deaths, the death of one for Chriſt, is the means and converſion of ten. Si unus occidetur, decem alii generantur *Luth. Tom.* 3.

2. *There are alſo ſome intrinſecall means, whereby we become holy.*

1. Faith which doth not onely apply the blood of Chriſt in point of pardon, but alſo drawes vertue from Chriſt for our ſanctification and holineſſe; as you ſee, good Trees grow as well downward as upward, ſo it is with Faith, that as it grows upward in point of acting on Chriſts blood, ſo it grows downwards giving ſpeciall enlargements within; If luſt ſwarme within, its certaine, that there wants this rooting of Faith, for where Faith lives, and grows, there luſt dyes and decayes.

1 Iohn 3. 3. 2. Hope. *He that hath this hope, purifieth himſelfe, even as he is pure*: Hope runs out into holineſſe; If you expect ſome Perſons of Quality to repaire to your houſe, you will trim it up to entertain them: ſo, for as much as you have theſe Promiſes of the comming of Chriſt to dwell in your hearts, you will much more prepare for him. I confeſſe, we cannot prepare our hearts *in actu primo*, in the firſt act; but *in actu ſecundo* in the ſecond we may: Now as Chriſt, by his grace, is alwayes comming, ſo a Chriſtian, by his hope ſhould alwayes be purging. Againe, we expect

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not onely constant incoms of Grace here but also of Glory hereafter; and into that place comes nothing that is defiled with sin; therefore we had need to purge.

3. There is a naturall tendency in a heart that is renewed, to become more holy, *Being made free from sin, and become the servants of God, ye have your fruit in holinesse.* Every good motion encreaseth our holinesse. A Christian should be like the Egiptian Figtree that bringeth forth fruit seven times a year; or like those Trees *in the Courts of the Lords House*, that *bringeth forth* greatest store of *fruit in old age.* Rom.6.21. Psal.92.13.

3. *The Reasons why a Christian must be renewed with holinesse.*

1. It is the will of God, *This is the will of God, even your sanctification*; That which is the mind of God, should be your minds and wills; that you should follow God in his way of holinesse, is certainely his mind and will; therefore doe not you faile in your duty. It was the honour of the Centurions Servants, that he should *say to one, Come, and he commeth; and to another, Doe this, and he doth it.* It is a fine thing to see souldiers under command, 1 Thes. 4.3. Mat. 8.9.

to obey; but much better to see *Renewed Christians* under command to doe their duties unto God.

2. It is the end of our Redemption, Luke 1:71. *He hath Redeemed us out of the hands of our enemies, that we might serve him in holineſſe, and in righteouſneſſe, all the dayes of our lives.* Say not then with your ſelves, I am Redeemed, I may therefore live as I liſt; nay, you are Redeemed, that you might live in holineſſe: the reaſon is, becauſe it is a contrary condition to the former ſtate of bondage.

3. Becauſe holineſſe is the way to happineſſe, *Having your fruit in holineſſe, and the end everlaſting life.* Holineſſe may meet with many troubles, but the end will be peace and ſafety. In ancient *Rome* there were two Temples, one behind the other; the one was the Temple of Honour, the other of Vertue: ſuch as went into the Temple of Honour, muſt firſt paſſe through the Temple of Vertue. So it is in this caſe, ſuch as will be partakers of happineſſe, muſt begin at holineſſe.

4. Becauſe that Holineſſe gives an accent to all the qualifications of the new creature, ſo as our Faith is called, *a holy*

holy Faith: A good Conſcience is called, *a pure Conſcience*; the whole frame of the ſoule is ſo far right, as it is holy: A holy heart, holy affections, a holy and heavenly converſation. Let a man have never ſo many good qualities, yet without holineſſe, they are no more then ſhining ſins.

5. Till we be holy, we are unfit to meddle with heavenly and ſpirituall things, becauſe they are all holy. The Word is holy, the Sacraments are holy, the Sabbath is holy, the Church and People of God are holy: if you would partake of the former, or be Members of the latter, then learne to be holy. It is a ſad charge that is layd on ſuch as take the boldneſſe to meddle with Heavenly things. *How dareſt thou take my* Pſal. 50. *Law in thy mouth, ſeeing thou hateſt to be reformed?* as if he ſhould have ſaid, Theſe are daring Perſons indeed, that take ſuch boldneſſe on them; and yet alas! how doe ſome preſſe unto the Ordinances, as the *Horſe into the Battel, without feare*? How doe ſome pretend to be teachers of others, whoſe *tongues were never touched with a Coale from the Altar, who ſay, and doe not*? Out of their own mouthes *Chriſt* will condemn ſuch.

4. *Some Inſtructions concerning this Renewed holineſſe.*

1. Beware of profaneſſe, becauſe it is an enemy to holineſſe · A profane Perſon, is ſuch a one, as doth not apply himſelfe to any holy ſervice, but like
Pſal. 9. 17. *Eſau, Prefers a Meſſe of Broth, before a Birthright, an Earthly treaſure, above*
Ephe. 4. 18. *that which is Heavenly. God is not in his thoughts*; he lives a ſtranger to *Chriſt*. and *Chriſt* to him: Now here is the miſery of ſuch Perſons.

1. They cannot Pray, if they be in never ſo great want; As a man that is ſtricken with a dead Palſey, cannot call for any thing: So are theſe, They cannot lift up their hearts to God.

2. He thinks God is like unto himſelfe; that is, that God allowes of his
Pſal. 50. 21. doings, and of his ſinfull wayes, *Thou thoughteſt I was like unto thee, but I will come againſt thee, and ſet thy ſins in order before thee*, ſaith God: Nay God will take no profane man by the hand, for how can light and darkneſſe agree?

3. Such as are profane Perſons are rejected of God; this will appeare by a
Pſal. 4. 3. rule of contraries, *If the Lord have ſet apart for himſelfe the man that is godly?* then he rejects the man that is profane,

and

and ungodly. O what a ſad thing it is for a man to be ejected out of Gods preſence; for, as to be in the preſence of God is the greateſt good, ſo to be out of his preſence is the greateſt evill; Let ſuch therefore know, That ſuch as are out of Gods preſence, are out of his protection.

2. The ſecond thing is, That you muſt take heed of thoſe carnall riſings of your corrupt luſts, let them neither riſe in you, nor raigne in you; but as ſoon as they ſhall riſe, ſuppreſſe them; ſay as *Ephraim, Get ye hence, what have I to doe with you?* you muſt endeavour to deſtroy them by abſtaining from them, by making no proviſion for them, by mourning over them, by a perfect hatred of them, and by a holy reſolution againſt them. Now if you once can purge out the Weeds of Luſt, then the heart will be a fruitfull Seed-Plat of grace and holineſſe. Again, there is great reaſon you ſhould deſtroy thoſe Catterpillars of ſinne, that will deſtroy and choake holineſſe, and the bleſſed truth of the holy Ghoſt in your hearts. Rom. 13. 13.

3. The next caution is this, Take heed that you be not the worſe affected to holineſſe, becauſe of the differences about

about Religion; I finde this to be a common ſtumbling blocke to many: we finde (ſay they) ſo many Sects, and ſo many wayes, as we know not which way to take; we would faine doe the beſt, but we are diſcouraged from doing any thing becauſe every party pretends their way beſt.

For anſwer hereunto.

1. I confeſſe, contentions and diviſions are very ſad things, and much to be lamented. Among the People of Iſrael, *For the diviſions of* Ruben *were great ſearchings of heart*; every man deſcended into his heart to ſee what was the matter; and it were well if every one of us did not ſtuddy how to obtaine victory againſt thoſe that are of another opinion, rather then to finde out verity.

Iudges 5. 15. 16.

2. I confeſſe, that ſuch diviſions ſpeaks ruine and miſery unto us; as our Saviour ſaith, *A Kingdom divided cannot ſtand*; the like may be ſaid of Churches divided. *Hooper* and *Farrar*, and other Martyrs, that would not accord about Ceremonies, agreed at the Stake. I hope God will finde out a more eaſie expedient for our accord.

3. I confeſſe, too much indulgency and

and liberty hath been granted to ſuch in theſe diſtracted times, which, I hope, will be otherwiſe, in caſe the Lord ſhall ſettle us; for in ſetling Peace, and the Goſpel, the ſtate will be ſetled.

2. I doe further Anſwer.

1. That doe the Church and State what they can, ſome differences there will be, *It cannot be avoyded, but offences will come*, this is an inevitable thing, not abſolutely, but from ſuppoſition, that there will be ſuch perſons, as out of pride and curioſity, will either take offence, or give it. Luke 17. 1. Mat. 18. 7. Cornel. à lapid. in locum.

2. There may be ſome differences in Religion, and yet there may be holineſſe too; as it is this day between the *Lutherans* and *Calveniſts*; great Diſputations have been for their reconciliation, and yet to this day, they are not agreed; yet, God forbid, we ſhould think, that there are not holy and godly perſons on both ſides. It is a good rule of the Apoſtle, *If any be otherwiſe minded, God ſhall reveale it in due time.* When mens Faces are all alike, then will their apprehenſions be all alike: *You that are ſtrong, muſt beare with the infirmities of the weake.* *Bucer* refuſed none, though weakelings; but ſought Oſian cap. 16. pag. 1. Phil. 3. 16. Rom. 14. 16. 6.

ſought to informe, and reforme them

3. There comes no harme to holy
1 Cor. 11. 19 men by it, *There muſt be Hereſies, that they that are approved may be knowne.* Perſons that have no more then a form of godlineſſe. will fall off; but ſuch as
Iob. 17. 9. are right and holy, *will hold on in their way.*

4. The next caution is this, you muſt take heed, that for ſome ſelfe end you doe not engage your ſelfe in any factiPſay 8. 12. on againſt God; you muſt not *ſay a confederacy &c. and feare not their feare.* Shewing, that ſuch confederacies doe uſually ariſe from feare of danger, rather then for love to the truth; ſuch as undertake ſuch a faction, are Brethren in evill, and doe commonly riſe and fall together: I know that in the cloſe when ſuch friendſhip ſhall be broken, God will not faile his People. *Aſſociate,* ſaith the Prophet, *and ye ſhall be broken to peeces.*

5. Be much exerciſed in holy ſervices. Enoch *walked with God,* becauſe he was much with God in Meditation, and Prayer. and other acts of Devotion, the more a man exerciſeth himſelfe in this manner, the more communion he hath with God. It is ſaid of

Maſter

Master *Bradford*, that he slept not above foure houres in a Night, the rest of his time he spent in Reading, Preaching, and Prayer; he was of such a soft and tender heart, that while he was at Dinner, the Teares would drop on his Trencher; and as he Lived, so he Dyed; for being profered Life on Recanting, he answered, *Life, with Gods displeasure, is worse then Death:* and so, as in his Life, he lived with God; so at his Death, he Dyed for his Cause.

CHAP. XIII.

Of Formality. The Properties of it, and the Reasons putting men upon it. Of hypocrisie, and the misery of it; With some Instructions unto both the formall Christian, and the Hypocrite.

WE have already spoken of the Subject, *viz. Holinesse.* It now remains that we speak to the adjunct, *true Holinesse*; which we shall cleare in two Propositions.

That there is a Holinesse that is not true, for else, there had been no need for the Apostle to have said any more, then *righteousnesse and holinesse,* and not *righte-* Prov. 1

righteouſneſſe, and true holineſſe. Again, men are more eaſily deceived with ſuch perſons, as make pretence to holineſſe, then with ſuch as make pretence to righteouſneſſe; becauſe the latter is more obvious, and viſible, as having reference to matters of right and wrong between man and man; but the other of matters of Piety, between God and the ſoule.

Now for the clearing of this; conſider that a man may make a ſhew of *holineſſe* in three reſpects.

1. When men make a ſhew of more *holineſſe* then they have; though there may be ſomething of God in them, yet making a ſhow of more, is not *holineſſe*, but hypocriſie. This is cleare in the caſe of *Peter, He pretended he would go with Chriſt to Priſon, and to Death*; yet it is evident by the event, that he promiſed more, then he could performe: it is good for a man to be jealous of himſelfe, and not to be ſo bold and hardy, as *Peter* unadviſedly was; that profeſſed Chriſt in words, and in deeds denied him: And it is cleare, though *Peters* Faith did not faile him, (for that were to oppoſe and invalidate the Prayer of Chriſt) but his preſumpti-

Luke 22. 33.

on

on was that which failed him.

2. Men make a ſhew of *holineſſe*, when they make a profeſſion of that which they have not in their hearts, and this is two fold: either when they think they are holy and truely Saints, and are not; ſuch were thoſe, *that were pure in their own eyes, and yet not waſhed from their filthineſſe*. Such were the Phariſees, that ſought to juſtifie themſelves, and thought they were not as other men, but much more holy; ſo that it was a common ſpeech among them, That if there were but two to be ſaved, the one ſhould be a Scribe, the other a Phariſee. The followers of theſe were the Novatians and Catheriſts of old, that did pretend themſelves to be perfectly holy. We have a Generation in our dayes that cry down the uſe of the Morall Law, that it is not ſo much as a rule of life unto them, and that they are as holy and perfect as Chriſt himſelfe.

Prov. 39. 12.

Aug. de hæreſ. lib. 38.

Catheri, qui ſeipſos nominant iſto nomine ſuperbiſſime propter munditiam novatam, ſectantes hæreticum unde etiam Novatiani appellantur.

Again, there are another ſort that though they doe not think themſelves to be thus perfectly holy; yet doe think themſelves to have true grace and holineſſe in ſome meaſure, and yet have it not. For the clearing up of this point, obſerve

obſerve ſome demonſtrations, for the diſcovery of the nature of this deceitfulneſſe, and formality of heart, in ſuch as profeſſe, and pretend holineſſe. To this end, firſt obſerve,

1. That Formality is but the outſide of Chriſtianity and of holineſſe; as in a Picture, there is the ſhape of a man, the countenance of a man; but there wants the ſoule, that ſhould animate, and give life and motion to him. So it
Rom. 2. ult. is in this caſe, *He is a* Jew *that is a* Jew *inward:* true grace and holineſſe that ſhould be within, is awanting. Many
b King. 14. 6 are like the Wife of *Jeroboam, that diſguiſed her ſelfe, and ſeemed to be another Woman:* ſo doe theſe make ſhew of that they are not. Great men, to ſhew their pompe and vanity, delight in Showes and Masks, and in counterfeating of Perſons and Dignities; but God likes none of theſe; the Prophet ſaith to the Wife of *Jeroboam, Come in thou Wife of* Jeroboam, *why diſguiſeſt thou thy ſelfe, &c.* God will, in his due ſeaſon, pluck off the vizard, and ſay, *why diſguiſeſt thou thy ſelfe?* And though ſuch Perſons will not ſee, yet they ſhall ſee, and be aſhamed.

2. A Formall Chriſtian makes an Idol

Idol of the Ordinances, that is, he Reads, and Heares, and Prayes, and then thinks he hath done, thit is to rest in Ordinances, and to make them our Saviours. It is true, they are means to salvation, and therefore must be carefully and constantly used. God sayes, *Aske, and you shall have.* In asking, you shall receive what you want: but not for asking. We are justified by Faith, not for Faith. The Pharisees put all their Religion in their duties. And therefore Christ saith, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdom of Heaven.* Now here is our misery, we either fall into the errour of *Swenkfield*, to hold, that there is no need of duties; or else with our Formalists here, to trust in them. Mat. 5. 20. *Luth. in Gen. c. 19.*

3. A Formall Christian, is more for lesser matters, then for greater; more for ceremonies, then for substantialls. they aske our Saviour, *Why doe thy Disciples transgresse the Traditions?* Christ answers, *Why doe ye transgresse the Commandement of God?* What was the practice of many of late, cannot be yet forgotten, that the Conscientious omission of a Ceremony, was made a Mat. 15. 2. 3

greater offence, then the omission of Preaching of the Gospel. These were of the same opinion with those, that
Mat.23.23. *would tythe Mint, Annis and Cummin, and leave the weightier things of the Law undone: Which straine at a Gnat, and swallow a Camel.*

4. A Formal Christian is not through in all points; as you see, the yong man had done many good things, yet could not be brought to leave the world for Christ, he stuck here. *Herod* stuck at his credit. *Naaman* must be indulged
1 King.5.18 in this, *when he goes into the house of Rimmon.* But such as have a through work of holinesse on them, they are like *Moses*, that *would not leave a hoofe behinde*; they are through in all the works of grace and holinesse. Some approve of the first Table, and stick at the second; some on the contrary. &c. Some pretend to be all for Duties, and stick there; some, that are all for Christ, and neglect Duties. But as the Apostle saith, *Paul*, and *Cephas*, and *Christ*, were not to be dis-joyned; no more must we dis-joyne those things that God hath joyned together, but be through in all things; for he that doth allow himselfe wittingly in any one sin,

cannot

cannot but be guilty of all others. The reaſon is, becauſe the defect of any one cauſe, makes a thing ill; but to make a thing good, there muſt be integrity of cauſes.

5. A Formall Chriſtian is mightily ſwayed and carried about with the times. What ſaith *Huſhai, Whom the Lord and all Iſrael ſhall chuſe, him will I follow?* What he ſaid as a Polititian, many really practice, alwayes taking the ſtronger party, rather then the better. I Reade of a great Doctor of this Land, that changed his Religion foure times in fourteen years. They Picture *Eraſmus* between Heaven and Hell, becauſe ſometime he ſeems to be a Proteſtant, ſometimes a Papiſt. Theſe are Saint *Judes, Clouds without Water, carried about with every Winde: Wandering Starrs, for whom is reſerved the blackeneſſe of darkeneſſe for ever.* But a godly and holy ſoule is like God; if you caſt it into the Water, it will not reſt; and if into the Fire, it will not burne: ſo it is with him, he is alwayes the ſame. Doctor Kichin.

6. A Formall Chriſtian is faint, and heartleſſe in the ſervice of God; he is ſaid to have, *A Forme of Godlineſſe, and to deny the Power.* Painted flowres have 2 Tim. 3. 5.

no ſmell in them. *Latimer* ſaid of one, That he was a man of excellent gifts, but, *deeſt Ignis*, (ſaith he) he wants Zeale and Fervency: He is ſaid to *have a price in his hand to get wiſedome, but hath no heart to it*; that is, he hath many good gifts, and many ſeaſonable opportunities to get Wiſedome, but is altogether ſloathfull and negligent, contents himſelfe with the ſhew, and loſeth the ſubſtance.

Prov 17.16.

2. *The reaſons why men take on them the Forme of Godlineſſe.*

1. Becauſe Formality is a facile and eaſie thing, he may become ſuch without any great trouble; he may retaine his luſts, and yet be holy; *They are ſaid to be proud, boaſters, heady, diſobedient to Parents*, and much more, *and yet have a Forme of Godlineſſe*. The Jews could brag of the *Temple of the Lord*, and of their comming three times a yeare to it; and yet ſweare, and lye, and commit Adultery: but ſuch as get holineſſe, will finde it a hard matter both to get and keep it.

2 Tim. 3.5.

Jer. 7.4. Quia ter Populus apparent in Anno, Tertul.

2. A man may endeavour this Formall holineſſe out of ſelfe-love, he may know that ſomething muſt be done to partake of Chriſt, and of holineſſe; there-

therefore he may put on a Forme, think that to be enough, and thinke then, that he that seeks for any more, is too precise; and that such as have any lesse, are too prophane; and that upon this ground, *Be not righteous over much*; which cannot be meant, as if a man could exceed the bounds of righteousnesse held forth by the Law; but in superstitious strictnesse in will worship: so a man may be said to be righteous over much. Some again expound the words Dialogue wise; be not righteous over much, saith some prophane Person; nay, saith a godly man, Be not wicked over much: and indeed, take righteousnesse in a good sence, and you cannot be righteous over much, but you may easily be over-much wicked. Eccles. 7. 16.

3. A man may live and dye in this Formall condition, and never be troubled with Satan; he will not trouble a man, that is still in his custody; as the Jaylour is in no danger to lose his Prisoner, that hath his Keeper at his heeles: Now he that proceeds no further then a Forme, makes no attempts to breake from him; you therefore heare such speake, and that truely, they were never troubled with Satan all their dayes,

becauſe Satan is quiet, where all that he poſſeſſeth is in peace.

4 A man may content himſelfe in this Formall condition from ſome kind of conſimilitude and agreement there is between true grace, & thoſe common gifts, that a Formal Profeſſor may have.

1 They agree in theſe Legall preparations which they may have; as it is ſaid of *Eſau*, *He ſought the Bleſſing with teares*; and of *Caine*, who ſaid, *That his Puniſhment was greater then he was able to beare*. So it may be ſaid of the godly, that they have had their Legall prickings of heart and terrours alſo; Acts 23.37. and it is the uſuall way of God, firſt to caſt downe, and then to rayſe up again. Now here lyeth the difference, That theſe terrours in the one, doe drive them to Chriſt; and in the other, to deſpaire, or elſe to their further hardening.

2 They agree in their affections to the Word. *Ezekiels* hearers, heard the Ezek. 33. 30. word *as a pleaſant Song*. Mat. 13.20. *The ſtony ground heard the Word with joy*. Many Apoſtates have had ſtrange raptures for a time, but this is but a flaſh, and away, the root of the matter is not within them, they had no depth of Earth,

Earth, therefore when trouble ariſes, they fall off, like Leaves from a Tree. But a good man, ſaith *Solomon*, *Is ſatisfied from himſelfe.* As *Oecolampadius* ſaid at his death, *Hic ſat lucis*, Here is comfort enough, and light enough This is that delight that Scocolemen call, A delight wherein the heart ſtayes it ſelfe. A Bee will repayre a thouſand times to that Flower, in caſe there be honey to be found in it: ſo will the heart conſtantly reſt on the ſame promiſe, becauſe there is conſtant vertue in it. Prov. 13. 25. Melchior Ad: in vitam ejus. Delectatio morosa.

3. There are deſires in the one, and in the other; The yong man comes. *Good Maſter, what ſhall I doe?* Here was a good deſire. *Symon Magus deſires to be Prayed for*; and the godly deſire too: but here note, that the deſire of the godly, are ſtronger, and more conſtant, as we have formerly ſpoken at large. Mat. 19. 20. Acts 8. 13. 24.

4. They agree in their outward Profeſſion, they both profeſſe the ſame truth. *Caine* offered a Sacrifice as well as *Abel*; the difference was in their Perſons; the one had Faith, the other had none. The *Virgins*, they all made Profeſſion, the difference was in their

providence; The one had Oyle, the other had none. Loe theſe, and ſuch as theſe, are the ſandy foundations on which men build, which will not endure the fiery tryall, when the Lord ſhall caſt them and their worke into the fire; if they have no better Foundation, they and their works will periſh, and burne together.

3. *The third ſort are ſuch, as know themſelves to be wicked, and unſound, and yet pretend to be holy for by, and finiſter ends.*

1. Some pretend holineſſe, out of ambition, making that a Stirrop to mount to preferment. This was *Abſaloms* caſe; when he intended Treaſon, he pretended a Vow. The Pope, when he makes Cardinalls, ſaith, *Ye are our Brethren, and Princes of the World.* We had need to take heed of it: *Baruck* a good man, was too ready *to ſeek great things for himſelfe.* *Julian* the Apoſtate, pretends holineſſe, till he became Emperour: and then renounced Chriſt, and in the end was renounced of Chriſt. On the other ſide, *Jovineans* reſolution for Chriſt, loſt his Tribunes place, and yet as a bounteſull reward of his faithfulneſſe, afterwards was made Emperour. 2. Some

Eſtote fratres noſtri, & Principes mundi.

Jeremy 46.

Theod. l. 3. cap. 5. Qui pro Chriſto minus amiſerat Tribunatum, retribuente Chriſto accepit Imperium, Theod. l. 4.

2. Some pretend to be holy, that they may be rich in the world; Theſe are ſuch as make *Gaine, to be Godlineſſe.* 2 Tim. 6. 5. Covetous *Jezabel*, when ſhe would have *Naboths* Vineyard, did pretend a Faſt, to colour over her bloody intention. Very many Miniſters of theſe latter times have rather ſought to enrich themſelves, then to Feed their Flocks, ſo that we may write on their Table, the price of Blood (ſaith *Greenham*) and on their Pulpits and Studdy doores, The price of Blood, the price of Blood. This was farr from Saint *Pauls* heart, *Did we make a gaine of you* (ſaith he) *or did* Titus *make a gaine of you?* 2 Cor. 12. 17.

3. Some pretend holineſſe out of Envy, *Some Preach Chriſt out of Envy,* Phil. 1. 15. not that theſe cared for Chriſt, or the Propagation of the Goſpel, or holines, but that they might cloud and obſcure thoſe that did faithfully, and out of good will Preach the ſame; the thing they did was good, to Preach Chriſt; but their end was naught. To this agrees that Parable of thoſe that had been *longer in the Vineyard, envying ſuch as came after them, that they ſhould have their Penny as well as themſelves.* Mat. 20. 12.

2. *You have ſeen the ends why they pre-*

pretend holineſſe; See now their miſery.

1. He ſins againſt the light of his
Lam. 4. ult. Conſcience, *To him that knows to doe well, and doth it not, to him it is ſinne.* Other ſins, are ſins, but theſe are ſins with a witneſſe; As it is with a man that looks long in the Sunne, he goes the way to be ſtrucken blinde: ſo it is with theſe that goe againſt their light, it is juſt with God that they ſhould not ſee thoſe things which concerne their
Iohn 9. 39. Peace. *For judgement* (ſaith Chriſt) *came I into the World, that they that ſee not, might ſee; and they that ſee, might be made blind*

2. Such a man muſt either carry a Hell, or a hard heart in his boſome. Ju*das* carried a Hell in his boſome, ſo as
Iſay 28. 15. he could not reſt. Others have made a
Rom. 1. 28. Covenant with Hell, and are *given up to a rebrobate ſence*, ſo that God lets them fill up the meaſure of their ſins.

3. He ſhall be fruſtrate of his ends; *Jeroboam* ſought to have continued the Kingdome to his Poſterity, by his faire pretences to Piety; but loe! it fell out to his ruine, and the ruine of his Family. So it was with *Julian*, and with *Jezebel*, ſhe and her Family never digeſted *Naboths* Blood; no more ſhall

any

any groſſe diſſemblers with God: their hypocriſie ſhall finde them out.

4. *Some Inſtructions concerning this Point.*

1. Take heed you deceive not your ſelves, in thinking you have this grace of holineſſe, when it is not in you in Truth.

1. Though the heart be deceitfull, it is poſſible to finde it out; otherwiſe the Scriptures would never exhort us, *to try and examine our ſelves*, but that there is a poſſibility of it. You examine counterfeit Coyne by the Touchſtone, and by the Furnace; bring your hearts to the touch of Scripture try what you are in the Furnace of affliction, that which you are then, that you are indeed.

2. Conſider, that if you doe not find out your condition, yet God will find you out: *He will ſever the Chaffe from the Wheate, the true ſilver, from the reprobate ſilver*, that is, the true hearted Saint, from the reprobate and wicked one of the world.

3. It were as good to be of no Religion, as a hollow hearted Chriſtian; *Such the Lord Jeſus will ſpue out of his Mouth.* Rev. 3. 15

4. It

4. It will be ſad with ſuch in times of troubles, a Forme of godlineſſe, is but as a ſandy foundation, when ſuch ſhall come at the day of the Lord, and ſay as the fooliſh Virgins did, *Lord, Lord open unto us*; the Lord will ſay, *Who are ye?* you will anſwer, Lord we have a ſhadow of godlineſſe: but will this ſerve you? nay, nay, will the Lord ſay, *Depart from me, I know you not.*

Mat. 25.

2. Take heed you doe not make Profeſſion of godlineſſe, for by and ſiniſter reſpects and ends.

1. If to appeare good, be ſo good a thing, its then much better to be good: if the Picture of holineſſe be ſo taking, what then is holineſſe it ſelfe?

2. What though you gain the world by it? were it not much better to gain Heaven? *You win the world, and loſe your ſoules*; a goodly Prize. What though you be avenged of your enemies; be it known, that God will be avenged of you. *Iezebel* in getting the Blood of Innocent *Naboth*, purchaſed a Field of Blood for her ſelfe and Poſterity.

Mat. 16. 26.

3. It is the way to greaten, and aggravate your ſin: Diſſembled ſanctity, is double iniquity. As *David* ſaid of his

his Friend, *Had it been an enemy, I could have borne it; but thou my friend, my familiar friend.* So will God ſay, *Thou that have had the greateſt favour, You have I known, and therefore will I punish.* Pſal. 41. 9. Amos 3. 2.

4. It will repent you at laſt; that you have been ſo unfaithfull with God, as it did *Eſau*; he firſt ſleights his Birth-right, and ſells it, and then ſoughs it with Teares, and could not have it. When you lye on your Death-beds, you will ſay, Ah, woe is me, I have diſſembled my Religion, I have been falſe with God, and loe, now he will be true in his juſtice with me, in my condemnation. *Francis Spira*, when he had ſubſcribed his hand to Popery, had never any more Peace. *Bilney*, after he had recanted, could never be at reſt, till he had recanted his diſſimulation. The. Hiſt.

5. Such as doe diſſemble with God, ſome remarkeable judgement many times meets with them; as you ſee in the caſe of *Ananias* and *Saphirah*. I Reade of one in Queene *Maries* time, that had in King *Edwards* time been a great Profeſſour; ſome of the Martyrs that were in Priſon, ſent unto him, and exhorted him to conſtancy; he ſent Acts 5. 8.

them

them this anſwer, *Truely he could not Burne.* But he that could not Burne for Chriſt, was afterward Burned in his own Houſe; he eſcaped one Fire, and fell into another.

CHAP. XIV.

Of true and ſincere holineſſe, Shewing wherein it doth conſiſt; with ſome Inſtructions about it.

THe ſecond Propoſition comes now to be handled, Namely,

That ſuch as are New Creatures, are Renewed in true holineſſe.

For the clearing of this Point, Obſerve theſe things.

1. True holineſſe, imports as much as ſimplicity, and ſingleneſſe of heart:

Ephes. 6.5. *Servants were to obey, with all ſingleneſſe of heart, as unto Chriſt:* ſhewing our ſingleneſſe of heart to Chriſt, muſt be the Patterne to us in other things: ſome ἁπλότης tranſlate the word, *Candor or Whiteneſſe,* becauſe that a ſingle heart, is as much as a white heart: Where the heart is ſingle, there is ſingleneſſe in the whole

Mat. 6. 22. man. *If the Eye be ſingle, the whole body is light:* the Eye, that is, the mind:

As

As it is with a cleare Lantherne, made of Chrystall, with a burning Taper in the midst of it; so it is with an enlightned mind, it shines every way, and gives light to the whole man; whereby he thinks and acts aright. It is said of *Jacob*, that he was, *A plaine man:* and of *Esau*, that he was, *A cunning Hunter:* Here lyes the difference between them, *viz.* the godly, and them that want holinesse; The one is full of Piety, the other of Policy; the one is invested with plainesse and simplicity, the other with deceit and duplicity. Gen.35.27. ἄπλαστος.

Now there are these properties of a single heart.

1. It loves simple Food; so the Apostle calls it, *Sincere Milke, the pure Word of God*, that is, such Food as is not mixed with the poyson of mans braine, and high-flowne straines of fleshly wisedome; but with plainesse, and with the evidence and power of the holy Ghost. And so for the Sacraments, *Let us keep the Feast, not with the Leven of Malice; but with the unlevened Bread of sincerity and truth.* Mannah had nothing mixed with it, because it was pure of it selfe: such 1 Pet. 2. 2. 1 Cor. 5. 8.

pure

pure and Heavenly Food, had need of cleane and ſimple hearts: O put not this new Wine, into old hearts, this Heavenly Mannah, into double Spirits. The Eaſt Gate of the Temple, ſpoken
Ezek. 44.2. of by the Prophet, was alwayes to be kept ſhut, and none was to enter in thereat, becauſe *the Lord God entered in by it.* The ſcope is, that we ſhould alwayes keep our hearts pure, and chaſt unto God, and ſhut up to all vice and corruption, whatſoever it be.

2. Another property of a ſingle
Pſal. 16. 3. heart, is to delight in ſingle hearts; thoſe that are ſuch, all its delight is in
John 1. 43. 44. them: How ſoon did *Philips* heart cloſe with *Nathaniels*, and both of them with *Chriſt*. There is a magnetick vertue among the Saints, which bindes them faſt one to another, that they cannot but take content one in another. *Auguſtine* ſaith of *Alippius*, that he was *Dimidium animæ ſuæ*, that he was halfe of himſelfe. I may ſay of two ſingle hearts, as it was ſaid of *Saul* and *Jonathan*, in another caſe, *In their lives they were lovely, and at their deaths they were not divided.* They are companions in the beſt, and in the worſt condition.

3. Single

3. Single hearts are accounted singular by wicked men, becauſe they walke another way, take delight in other things; *they have Meat which they know not of.* *Melanæthon* thought, after his converſion, he could convert all others; but old Satan was too hard for yong *Melanæthon.* They on the other ſide, look on ſuch as *Signes and Wonders*, and think it ſtrange you goe not with them to their exceſſe of ryot; they wonder that you that were good fellows late, are now become ſingular; the reaſon is, he that finds no change in himſelfe, marvells to ſee ſuch a change in his companion; this is that which breaks the knot of ſociety. The neerer a ſoule comes to Chriſt, the further he is off from his carnall ſociety. Iſay 8 4.18. 1 Pet. 4. 4.

4. He that hath a ſingle heart is deſirous to act ſome ſingular thing. 1. Singular, as to the act of carnall men; Chriſt ſaith, *When you make a Feaſt, invite not your rich neighbours*; the reaſon is becauſe this is no ſingular thing, that is common. Pious *Hooper* had his Table dayly furniſhed with the Poore, who were comfortably refreſhed by four in a Meſſe, this was a ſingular thing. Luke 14.12. Clarks life of Hooper.

Againe, 2. Singular as to what him-
Phil: 3. 12. ſelfe hath done, *He forgets that which is behind, and preſſeth forward to greater attainments*, that he may be able to doe ſome ſingular thing. 3. Singular, in regard of other Saints, he ſtrives to get before them in holineſſe, as men in a race ſtrive to get before one another, ſo it is here; and this is a ſingular thing. *Leah* wraſtled with *Jacob*, to gaine her Husbands love; ſo ſhould you, to gain the love of Jeſus Chriſt.

2. Sincere and true holineſſe imports, *ſoundneſſe of heart and mind*, that is, ſuch a ſoule, as hath *the bloody iſſue of ſin ſtanched*, and unto whom, *The*
Mat. 4. 2. *Sunne of Righteouſneſſe ariſeth, with healing in his wings*. Hence our Apoſtle ſpeaks of ſuch, *We have* (ſaith he) *received the Spirit of love, and of a ſound mind*. And it was the wiſh of another
3 John 2. Apoſtle, that *Gaius might proſper, even as his ſoule proſpered*; that is, that there might be an inward proſperity in the ſoule, as well as an outward proſperity in the body.

1. A ſoule that is thus made ſound will find a mighty change in himſelfe: The *Woman found upon her touch of Chriſt, a wonderfull change*; this will not

once

onely be a bridle to reſtraine luſts, but a ſword to deſtroy them; and as *Theodoret* Reades it, To cut the throat of ſinne. Heb. 4. 12.

2. He will be more active, when he is cured of his wounds; loſſe of blood occaſions loſſe of ſtrength; every luſt is a blood ſucker, and as it were, a Wolfe in the fleſh, which keeps a ſoule under, till it be healed. When Chriſt had healed the lame man, then he bid him take up his bed and walke: ſo it is in this caſe, when any ſoule is healed, he will be active in the ſervice of God; by how much he hath been hindered, by his falls, and by his infirmities; by ſo much he will give double diligence to make his Calling and Election ſure.

3. A ſoule that is once well recovered, will be fearefull of a relapſe; ſuch will be afraid to eat unwholeſome dyet, to breathe in unwholeſome Ayre, to diſtemper himſelfe in any kind: ſo it will be with a ſound heart, he will be afraid to drinke up iniquity like water, to frequent bad company, to be ſloathfull in any ſervice. *David* fell but once into that ſin of Adultery; when he was recovered, a greater temptation then that was, could not have prevailed

with him; the Lord by converſion of the heart from ſins pollution, makes the very conſideration of them, a bleſſed preſervative againſt them.

3. True holineſſe is that which we call perfection in the Scripture, that is, perfection of parts; we come ſhort in regard of degrees, yet every *Renewed Chriſtian* hath a perfection of parts; as in a yong Infant, there are all the parts of a man, both eſſentiall and integrall: ſo there is in one that is truely holy, there are all thoſe graces and qualities of holineſſe that will conſtitute him a Saint, a perfect new creature; he hath ſpirituall Eyes to ſee, he hath his Eares bared, that he can heare, his Tongue untyed, that he can ſpeake the pure Language of Canaan.

1. Hence Obſerve, That though there be Monſters in Nature, yet there are none in Grace: Grace where it is, hath in it the integrity of parts, ſo that he hath not any one ſinne unmortifyed, nor any one graee awanting, though there may be ſin riſing in him, yet it is reſiſted and oppoſed by Grace, the ſpirit continually wraſtling with the fleſh; and though there be weakeneſſe in regard of the infancy of grace, yet

yet it is not altogether awanting in its measure to doe the will and mind of Christ.

2. This perfection is the root of all other perfections, and that both in regard of God and of us. In regard of God: to whom he gives the first grace to, he promiseth he will never faile him, nor forsake him; and what he *brings to the Birth, he will give power to bring forth* · and they shall *Encrease with the encrease of God.* Isay 66. 9. Col. 2. 19.

Again, In regard of Grace it selfe; the first Grace hath in it the essentialls of the rest. Faith is said to be *once given to the Saints.* The Righteous is said to be as the *Shining light, which encreaseth more and more unto the perfect day.* Jude 3. Prov. 4. 18. Hence Grace is compared *to good Seed; to fruitfull Trees,* and to *the fruitfull Vine, that abounds with Grapes.* Mat. 13. 23. 22. 23. Psal. 92. 13.

Loe! this is matter of singular comfort to a poore Saint, That where the Root is holy, all the Branches will be holy; and though at first it be but a very small seed, yet it will encrease, untill we attaine to full and compleat perfection.

4. It imports such a kind of holinesse, as will abide the light: the word

2 Cor. 1. 12. εἰλικρίνεια in est. κρίνειν ἐν ἡλίῳ. that is put for *ſincerity*, ſignifies as much as *to judge of a thing by the Sunne*. A man that hath done a thing right, cares not who ſees it: ſo it is in this caſe, Iohn 3. 21. *He that is of the light, commeth to the light, that his deeds may be made manifeſt*. Now this Grace of *ſincerity* is oppoſed to *Ignorance*; ſuch as know not the light, cannot be able to judge by it, no more then a man can judge of colours in the darke. 2. Its oppoſed to *ſloathfulneſſe*; ſome men will not bring their actions to the light, will not examine their owne hearts, its too much pains, too much trouble to them: ſuch as are ſloathfull in this kind, are loath to diſquiet their ſecure Conſciences, but put the evill day farre from them; and here is their miſery, that when they are moſt ſecure, then judgement is moſt neer, though they ſleep, yet their damnation ſleepeth not.

3. It is oppoſed to *negation, and mincing of ſinne*, and to the *excuſing of* Pro. 30. 20. *them*; *Like the Harlot, that wipes her Mouth, and ſaith, that ſhe hath done no wickedneſſe*, or elſe it was a ſmall matter, or elſe he was provoked unto it. but the ſincere hearted Saint, being convinced, confeſſeth his fault, and craveth

craveth pardon, and promiſeth amendment.

4. It ſtands in oppoſition to the allowance of any ſinne; a ſincere Chriſtian doth not approve of any knowne ſinne, *If he ſhould regard iniquity in his heart, the Lord would not heare his Prayer*; though a luſt be never ſo profitable to him. As *Gregory Nazianzen* ſaid (when there was great contention in the Counſell about him) *If I be the Jonah* (ſaith he) *that doth cauſe this commotion, caſt me out from among you*: ſo ſay I, if any one deare luſt doe ariſe and trouble your ſoules, you muſt be ſo farre from allowance of it, as that you muſt caſt it out, elſe your heart will not be ſincere. Any little matter troubles a ſincere and tender heart. Pſal. 66. 18.

Some Inſtructions concerning ſincere holineſſe.

1. Hence you muſt be able to judge of your ſelves, how the caſe ſtands with you in point of ſincerity, whether you be ſound Chriſtians, or no: if ſo, then you are ſuch as hath been ſaid, thorow in all points; you dare not flatter, or diſſemble with God, you dare not cover your ſins from God; you dare bring your actions to the light, the root of

the matter is in you; you ſtudy not
Rom.2.ult. the *Praiſe of men, but of God*; you ſeek not to pleaſe men, but Jeſus Chriſt in all things, your ſtudy will be for a ſound heart, a good conſcience, and an upright life above all things.

2 This ſhews the neceſſity of truth, and ſincerity to be, 1. In all regenerate Perſons, both inwardly and outwardly, truth in our hearts and minds, which is a conſtant habituall faithfulneſſe, which
Ephe.4.25. ſhould be engraven there; ſuch a man is a man whom the Lord will betruſt with his work, becauſe he will be a faithfull Steward, that will act according to Gods mind. Such a ſincere ſoule
John 1.47. was *Nathaniel, A true Iſraelite, in whom is no guile.*

2. There ſhould be this holineſſe of truth in our words and reſolutions, ſo as, they ſhould be words of truth. A good Tongue is one of the beſt Members belongs to a Saint. Its related of the Lady *Elionor*, Wife to *Edward* the firſt, Her Husband being wounded with a poyſoned Arrow, cured him, by her conſtant licking of his wound with her Tongue. No Playſter more healing to a ſoule, then a Tongue uttering the holy things of God; if he ſmite with it,

it

it will be a kindnesse; and if he shall breake your head, it will be a pretious Balme. I may say of such a one, as *Solomon* doth of a gift, that it prevailes which way soever; it turnes, whether it be in point of correction, instruction, or comfort. *Chrysostome* was a man (saith *Sophronius*) that never told a lye: he was called for his excellent way of setting home the truth, *Golden Tongued Chrysostome*; who did not *Aures titillare, sed corda pungere*; not tickle the Eare, but prick the Heart.

Nunquam cum mentitum sniſſe.

1. Consider it is dangerous to conceale the truth, when we come to know it. The Wise man *sought out acceptable words*; and then he adds, the *Words of truth*; they are acceptable to God, and acceptable to the godly, nothing sweeter to them then words of truth: As *Austine*, when he came to heare *Ambrose* Preach, with the eloquent words in which he delighted, came the gratious things, which he neglected. Therefore it is not good to be silent in speaking words that may tend to advance holinesse: if you be negligent in this duty, you may heare of that woe of *Paul*, *Woe unto me if I Preach not the Gospel.*

Eccl.12.10.

Simul cum verbis quæ diligebam venichant, res quas negligebam, Aug. Conf.

2. He

2: He that is a friend to truth, God is a friend to him; as *Luther* ſaid, when he heard that *Cæſar* was very much againſt his Doctrine; *Well* (ſaith he) *if we periſh, Chriſt muſt needs periſh too; but if it were ſo, I had rather periſh with Chriſt, then ſtand with Cæſar.*

Mallim ego cum Chriſto ruere, quam cum Cæſare ſtare, Mele. Adam.

3. A man that ſuffers for the truth, he hath much comfort in it. Tis true, that many are offended at the truth, becauſe they are afraid to ſuffer for it; but yet, many have had more comfort with true holineſſe in a Priſon, then others with painted hipocriſie in a Pallace: the Saints with the one, have gone to Heaven in a fiery Chariot, when the hipocrite with his wealth hath gone to Hell. It comforted *Ezekiah, that he had walked in truth*, when he was like to dye: Therefore learne to ſpeak, and ſtand for the Truth.

4. There is much honour in ſtanding for the Truth: The name of *Apoles* was famous in all the Churches, for ſtanding for the Truth. The name of *Luther* will never dye, for his courage and reſolution for the Truths of God in thoſe darke times. Again, conſider, it will be an Honour to your Poſterity, that you have ſtood for the Truth, they

ſhall

ſhall be the better for your courage; as *Mephiboſheth* fared the better for *Jonathan*: ſo ſhall they for their Zealous Predeceſſors.

3. See here the neceſſary connexion of theſe to truth and holineſſe.

1. A man may be true as to engagements and promiſes to men: ſuch were thoſe between *Abimeleck* to *Abraham*. And we have pregnant examples in many of the Heathen, and yet ſuch have no holineſſe at all, further then thoſe common principles of a naturall Conſcience would carry them; and what is it to be faithfull to men, when faithfulneſſe to God is awanting.

2. A man may be true in common acts of friendſhip, as we have read in Stories, of ſome that offered to dye for their friend; and of others that have been content to have been buried alive with their dead friends, and yet wanting holineſſe, cootinued in bitter enmity with God. Cauſin.

3. A man may be true in the exerciſe of thoſe common acts of Piety, as hearing the Word Preached, reading the Scriptures, Charity to the Poor, &c. and yet want that inward holineſſe which ſhould render him an holy man with

with God. It is ſaid of *Amaziah*, *that he did that which was right in the ſight of the Lord, but not with a perfect heart.* This is like the *Colloquintida* which was in the Prophets Pottage, which ſpoyled them all: All your ſervices are ſpoyled, unleſſe that the ſalt of holineſſe be caſt in; your Prayers, your Teares, your Hearings, your Faſtings, your holding Communion with the Godly, all will not ſerve, if there be not holineſſe.

4. Labour then for that which is *true holineſſe*, whereby you may be ſincere, and without blame, both before God and Men.

1. It is a thing commanded of God, he would have it ſo, that you ſhould be holy, and that in the moſt exact way of ſincerity and truth, *Walke before me, and be thou perfect*; that is, ſincere and upright.

Gen. 17. 1.

2. It is commended by God. *Job* was commended for this, *that he was a man ſincere, and right before God* If a Man commend his Servant, ſure he is a good one; but if God doe commend one of his Servants, ſure he is right indeed. *Nathaniel* hath onely honor, *to be one in whom there is no guile* God will put a plaine honeſt heart in his boſome.

Vir perfectus & rectus, pag. 1.

2. In

2. In regard of our ſelves.

1. Sincerity is full of peace, it quiets the heart; Though an enemy write a Book againſt us, yet it never troubles innocency, all reproaches, are as Arrows ſhot againſt a Brazen Wall: The ground is, becauſe it is the maine evidence of our juſtification. Tis true, you are juſtified by Faith; but a looſe heart can never cleare it up to you, it muſt be ſincerity.

2. Sincerity is a Chriſtians Military Girdle, *Put on the Girdle of verity.* Ephes. 6. 14.

1. It is compared to a Girdle, in oppoſition to laxity and looſeneſſe; he that hath not truth in his wayes, is a looſe man, wandering up and downe without rule. Such are called, *Sonns of Belial*, that is, ſuch as will beare no yoake God ſhall lay upon them; but a ſincere man hath *faithfulneſſe, as the Girdle of his Reines.* Iſay 11. 5.

2. It is compared to a Girdle, as it binds up other Graces; now Truth, as a ſilver twiſt, or a thread of Scarlet, runns through the whole work of grace in the ſoule, and ſo farr every Grace is good, as there is Truth in it, and no further.

3. It is compared to a Girdle, in regard

gard of that fitneſſe there is in the heart to every holy duty, and to goe on in Gods way; As when a man hath girded his Armour about him, then he is fit to ſtand on his Guard, or to March upon any ſervice. A ſoule that is garded about with Truth, (ſaith he) I feare nothing, I have Truth on my ſide: If I dye, I ſhall ſuffer for the Truth? If I overcome, I ſhall comfort my ſelfe in the goodneſſe of my Cauſe?

3. We ſhould endevour to obtaine ſincerity and truth, becauſe it is that which will make us fruitfull in all good things: The ſoundneſſe of the Plant, is the cauſe of the ſoundneſſe of the Fruit. Make the Tree of your hearts good, and then the Fruit will be good. Hyhocrites and Formaliſts are thoſe Barren Trees, that cumber the ground; but there is ſap and moyſture in the plaine hearted Chriſtian.

4. There is much freedom, where there is much ſincerity and truth. Ye ſhall know the truth, and *the truth*
John 8. 32. *ſhall make you free.* The Law will acquit true men; he that hath this truth, hath alſo Chriſt, *and if the Sonne make you Free, then is he Free indeed.*

For the better improvement in ſincere

ſincere Holineſſe, take theſe directions.

1. Labour to attend unto the truth held forth in the Goſpel. It is ſaid of *Titus, that he accepted the Exhortation.* 2 Cor. 8. 17. He is a good Hearer, that doth thankefully accept of the truth. It was the fault of thoſe that ſet light by the Lords Invitation. Mat. 22. 5. I wiſh there were not many among us that ſlight theſe halcion dayes of the Goſpel of truth: for ſure, the Goſpel of truth, will beget holineſſe in none, but onely in ſuch as ſhall carefully attend it, and willingly accept of it.

2. You muſt ſtudy the truth, that ſo you may finde it out; error is like to the truth, and therefore take heed you be not deceived: The way to finde out the truth, is to get a competent knowledge in the rule of truth, *the Scriptures*; but eſpecially in this of *holineſſe*, To *compare ſpirituall things with ſpirituall things*: 1 Cor. 2. 13. You muſt compare Experience, with Experience, Gods former Incoms, with thoſe your latter, that ſo you may prove good *Scribes* for the Kingdome of Heaven, that out of your *treaſures* Mat. 13. 52. you may *bring forth things both New and Old.*

3. Walke up to the truth of Grace received;

received; God would not have you be awanting to your ſelves in the exerciſe of the grace received; you cannot expect more, that walk not up to what you have, you need not doubt to know greater things, if you be improvers of what you have: *If you do the will of God, you ſhall know of the Doctrine, whether it be of God, or not:* The reaſon why men are deluded by Satan, corrupted by Impoſtours, and led into error, is, becauſe they practice not what they know, it is juſt with God to ſuffer men to be deluded in what they know not, that are negligent in what they know. Great gifts ill uſed, wither, and come to nothing. Some men by improvement of leſſer, come to be rich, and eſtabliſhed in Grace, when ſuch as theſe fall off like Leaves in Autumne. Beleeve it friends, it is not what you know that God looks at, but what you practice. You carry your Keyes for no other end, but to open your Locks; Nor your Lanthernes in the Night, but to ſhew you your Way: What uſe have you of your Knowledge, but to ſhew you how to Live Well?

John 7. 17.

CHAP.

CHAP. XV.

Of the putting on of the New Man. Of the cauſes and properties of this Spirituall Garment; and of the meanes and manner how to put it on.

COme we now to the firſt and laſt particular; *The Duty required, viz. Put on the New man.* This Phraſe is a Metaphor taken from Garments, which when they are prepared for us, we muſt put them on. Hence obſerve,

1. That this new frame of Grace is a ſpirituall and ſpeciall Garment.

2. That this garment muſt be put on.

For the firſt, Conſider.

1. The maker of this Garment is the holy Ghoſt; It muſt be a Garment of worth, that the holy Ghoſt makes; *It is the ſpirit that quickneth, the fleſh profiteth nothing.* It is he that creates life and a new being upon the ſoule; *Ye are Gods workmanſhip created of God unto good works*: ſo that the whole buſineſſe of the *new creature*, is Gods worke; but of this we have largely ſpoken before. We Reade of the *Kings Daughter, that ſhe was all glorious in* John 6.63. Ephe.2.10. Pſal. 45.

her Apparell, which was put on by Christ, *both within and without*.

2. For the matter of it, it is the confluence of all graces, it is all one twist, it is purely spirituall, I meane as it comes from God; though in our exercises of it, we want not our infirmities and imperfections.

3. As to the Forme of it, it hath the same Forme with that of Christ; we have the mind of Christ, the will of Christ, the affections of Christ; that Love, that Sanctity, that Equity which is in Christ, is in us, according to the measure of the dispensation of the holy Ghost in us. All the Carvers and Painters in the world cannot set out the Image of Christ, as it is in the *new creature*, and is to be found in all the Saints.

4. The ends of this Garment is, 1. To cover our Nakednesse. There is a double Nakednesse: The one is the nakednesse by guilt: the other by pollution. Now the nakednesse we are here to speak unto, is that of pollution, which is removed by putting on new qualities of holinesse, when pollution is removed and taken away: Hence is the former direction; *Put ye off the old man, which is corrupt, and put ye*

ye on the new: if the new man be put on, then *Old things muſt needs paſſe away, that ſo all things may become New.* 2 Cor. 5. 17. The *Eagle*, when ſhe hath loſt her *Bill*, *is renewed in her ſtrength*; So a ſoule when it hath caſt off ſinne, is alſo renewed. Pſal. 103. 5. Lira in loc.

2. Garments are for preſervation of the Body; ſo it is in the ſoule; A man that hath good garments feares not a ſtorme, they will beare out all Weathers; a ſoule well furniſhed with grace, holds on his way: ſuch a one is, (as it were) Cannon proofe, the violence of ſinne and Satan are kept from pearcing the heart of ſuch an one. All that Armour, *Epheſ 6. 14. 15.* are but peeces of this garment. The ancient Martyrs, and thoſe of moderne times, could never have lived and dyed as they did, had they not been cloathed with this Cæleſtiall Robe. Iob 17. 9.

3. Garments are for ornament, and to cloathe you with honour: No cloathes ſet out a man ſo much, as grace doth, *Wiſedome makes the face to ſhine.* *Chryſoſtome* calls ſome of his time Angels, becauſe of the holineſſe of their lives. *Henry* the ſecond of *France*, being at the burning of a certain godly Eccleſ. 8. 1. Hom. in Mat. 5. 5.

man, was ſo terrified, that he ſaid (at his going away) *He would never more be preſent at ſuch a ſight.* If *Alexander* meeting *Jaddas* the high Prieſt in his Prieſtly Ornaments, fell downe before him; much more may ſuch be honoured, as are inveſted with this heavenly Robe.

5. *The properties of this Garment.*

1. Its a Wedding Garment; a ſoule is then fit to be contracted to Chriſt, when he is cloathed with this garment; he is then a fit gueſt to ſit at the Lords Table, It is called a Wedding Garment, becauſe it is onely proper to ſuch as are Married unto Chriſt, and to none elſe. It is called ſo alſo, by reaſon of the value and worth of it; in the greateſt Princes Wardrops in the world, there is not ſuch another: no man can ſtand before God, unleſſe cloathed with this Garment; but, *if our hearts condemne us not, then have we boldneſſe unto God.* As it is ſaid of the Bride, after ſhe was inveſted with her Wedding garment, ſhe was brought by the Virgins, her companions, into the Kings Pallace.

1 Joh. 3. 21.

2. It is a communicating garment; other garments communicate nothing

if it be a deformed body, it is ſo ſtill; if it be a diſeaſed body, the garments cure it not; but this communicates health, and beauty, and ſets all the whole ſoule in tune. There was much in the *hemme of Chriſts Garment*; What is this, but the garment of Chriſt in a ſpirituall ſenſe, which is by the ſpirit put upon his Saints? When *Eliah* had caſt his Mantle upon *Eliſha*, he roſe up and followed him: certainly there was an inward Mantle, which was the main cauſe of this. If the garment of grace be within, it cannot be hid, but will diſcover it ſelfe. 1 Kin. 19. 19.

3. Its a dureable garment; As it was ſaid of the Iſraelites, *that their Garments waxed not old, nor the Shooes of their Feet, till they came into Canaan.* So may I ſay in this caſe, that this garment of the *new creature* ſhall never be worne: and as their garments grew with their bodies; ſo it is in this caſe, as we grow up in underſtanding, ſo this garment growes too. Who would not have ſuch an everlaſting garment as this: the longer you weare it, the better it is, and the more freſh it will be; this is the difference between ſpirituall things, and corporall things, that the

one ſort is the worſe for wearing, and the other the better.

4 It is a garment common to all Saints; one man differs from another in bodily garments; but inwardly, if they belong to Chriſt, they weare all one Livery. The great ones of the world know one another by their Coate of Armes; The Lord Chriſt knowes all his by their garments. *Jacob* knew his Sonnes Coate, though it was embrewed in blood; The Lord knows his in their worſt condition, for they weare all garments (as it were) cut out of the ſame cloath.

1. This ſhould be a ſpeciall ground of union among the Saints, that they belong all to one Lord and Maſter. Servants of a Family will hold together, and one ſupport another; much more then ſhould the ſervants of God.

2. Again, let a man make what pretences he will, if he have not this garment on, the Lord will ſay unto him, *Depart from me, I know you not.* You that trade in any commodity, know your own Marke; much more doth the Lord know how to ſever the pretious from the vile. Therefore ſaith *Moſes,*

Deut. 32. 5. *Their ſpot is not the ſpot of his Children,*

that

that is, God hath a ſpeciall Marke to know his owne by, notwithſtanding their infirmities.

5. It is an eaſie garment, *My yoake* (ſaith Chriſt) *is eaſie, and my burden is light.* Two things makes this garment eaſie. 1. The enlargement it gives; look what Faith can give, what Love can give, what Righteouſneſſe and Holineſſe can contribute, all theſe adminiſter their whole ſtrength to make this yoake eaſie, and this burden light. 2. By taking away that which makes it uneaſie; as a rebellious will, unruly luſts, carnall affections. When unruly *Iſmael* was caſt out, then *Abrahams* houſe was quiet. Now this new Frame cannot be ſet up, till the old one be throwne down; but when that is done, all will be quiet.

6. *The next things I ſhall ſhew you, are the differences between the Garments of juſtification, and this of the new creature.*

1. They differ in their efficient cauſe; Juſtification hath no cauſe within us; but ſuch as concerne the *new creation* have ſuch an inherency and operation in us, which is the holy Ghoſt working

on our wills ; in which ſenſe, the Will is ſaid to be a ſecondary principle in ſpirituall actings : But Juſtification otherwiſe, wholely pertaining to *Chriſt*, without any reference to our actings;

Gen. 3. 18. *The Seed of the Woman ſhall breake the Serpents Head.*

2. They differ in their formall nature, becauſe juſtification conſiſts in remiſſion of ſinne and in the imputation of the righteouſneſſe of Chriſt, whereby our ſinnes are removed, and our perſons accepted with God : but renovation is that whereby new qualities are wrought in us, ſhewing themſelves in new actings both towards God and Men.

3. They differ in the object ; Juſtification hath Chriſt for its object, both in his Active and Paſſive obedience, by which a Beleever ſtands righteous before God : but Renovation hath the Word for its object, and that ſo farre as the gift that is vouchſafed will enable him, he walks according to the ſaid rule.

4. They differ in their effects; for Juſtification abſolves us in the ſight of God ; but ſo doth not Renovation. And therefore the Apoſtle ſetting out the

one

one complaining of his own infirmities, saying, *O wretched man that I am, &c.* Yet a little after, in the next Chapter, in point of justification, he saith, *Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, who shall condemne?* A man may take comfort in his Renovation, as to the sincerity of his heart; but as to Justification before God, he cannot.

Rom. 7. 24.

Cap. 8. 34.

7. *Some Instructions.*

1. See the misery of unregenerate men, they are a company of naked men.

1. A naked man is very unfit for any businesse: If you take up at your doores a naked Childe, before you set him to worke, you will cloathe him: The Lord will have no work done by naked soules. As *Achis* said of *David*, when he faigned himselfe mad, *Why bring you a mad man unto me?* So the Lord will say, when a naked sinfull wretch comes to Heare or to Pray, Take away this naked man, what doth he here? No Prayer will prevaile, till he come cloathed with Christ and holinesse. I speake not this that a naked soule may not come to be cloathed of Christ: but unlesse by Faith he shall put

Isay 16. 11

Isay 1. 18.

put them on, he comes in vaine, and will be ſhut out, as he that had not on his Wedding garment.

2. He is obvious to many dangers, he lyes open to ſtormes and tempeſts, he lyes open to be cut in peeces of Satan. Thus it is with many a wicked man, he hath feares at home, and terrours abroad, diſeaſes of body, troubles of mind, and the wrath of God doth often follow him; *So that when it is* Deut. 28. *Night, he wiſheth it were Morning, and when the Day approacheth, he longs for* Prov. 28. 1. *the Evening. He is afraid at the ſhaking of a Leafe, and ready to Fly, when none doth Purſue him.*

Come we now to the ſecond point, viz. *That every ſoule ought to endeavour to put on this New Garment.*

Conſider firſt, There is a ſeeming, and ſecondly, A ſaving putting on of this New Man,

1. Some ſeem to put on this New Man out of feare of ſome trouble that is upon them, they are afraid of ſome hand of God that may reach them, in caſe they lye any longer in their ſinns; thereupon they reforme many things; with *Herod*, they eſcape the pollution 2 Pet. 2. 20. of

of the world for a time, and yet for all this, are entangled again: As it ſaid of thoſe Sea-men, *They reele to and fro, and are at their wits end: then they cry unto the Lord in their trouble, till the ſtreſſe of weather be over.* So it is with men that are at their wits end in eaſe of ſin, they will then ſeek to reforme, and promiſe faire; but when the feare is over, turne to their old ſinns againe. *Jerome* relates of one *Crates*, that in a great Storme at Sea, threw his goods into the Sea, ſaying, *I will drowne you, leaſt you drowne me*; yet when he was a ſhore, was ſorry for what he had done. So it is in this caſe, many in their extremity, caſt their ſinns away, and yet returne, with the Sow that is waſhed, to the myre again. Pſal. 107. 27.

2. Some ſeem to put on the New Man by way of imitation, they live in good Families, or among good Chriſtians, they learn to abſtaine from ſinne, and to frequent Gods Ordinances; as alſo to performe other duties: by which they make a faire ſhew, and yet are no more then Painted Sepulchers. It is with theſe as it is with Swine, While they are in a cleane Paſture among Sheep, they ſeem as white and cleane

as

as they; but turne them out, and then they goe to the myre again. Such as theſe, are uſually beſt at firſt, and grow worſe and worſe: It is obſerved, That ſuch as begin in Hypocriſie, end in Apoſtacy; Like the *French*, that at their firſt on-ſet, enter like Thunder; yet receiving a reſolute repulſe, vaniſh into ſmoake.

3. Some put on the New Man in ſhew, to cover the Old withall; like thoſe that weare a decent upper garment, to cover their ragged and naſty garments that are underneath. Many an ill man ſeems good, yet he hath no more then an outward Profeſſion. It is related of *Peter* the Hermit, that he drew many to the Warre againſt the *Turke*, and himſelfe runne away. We have many ſuch that pretend faire, in theſe dayes of the Goſpel, that if troubles ſhould befall them for their holy Profeſſion, it is not to be doubted, but they would caſt off their garments, and appeare indeed ſuch as they are.

4. Some put on this garment out of miſtakes, thinking it an eaſier matter to be a new creature, then indeed it is; like to thoſe Keepers of Cattle in the Zach. 13. 4. Prophet, That would undertake to Preach

Preach and Propheſie; yet finding the matter too high for them, were aſhamed every man of his Viſion when he had Propheſied, and thereupon caſt off their garments, as unfit for it. So it is with many, that when they finde that it is a hard matter to enter in at the ſtrait gate, and to walke circumſpectly, then they will caſt off their garments, and give it over. Hence it is that we ſee yong men that do begin in the ſpirit, and yet afterwards, woefully end in the fleſh. Therefore you had need to take heed to your ſelves, that you be not deceived in a matter of ſuch conſequence as this is.

2. There is a ſaving, and a reall putting on of this New Man. I have told you before there is a double act whereby this New man is put on. The firſt act whereby we become willing. The ſecond is, whereby we concurre with God in putting on this New Man. Now as to the firſt.

1. Though you cannot by any ſtrength in Nature, put on the New Man, yet you may, and ought to repaire to the droping of the meanes of grace, and there waite Gods leiſure, untill he ſhall be gratious unto you: Many have come

come to the Preaching of the Word, like fierce Lyons, and departed as meek as Lambs; if you have hard hearts, the
Jer. 23. 29. Word is a Hammer to breake them; though they be full of drosse, yet it is a fire to melt them. The Prophets were Carpenters, that did hew the People, as a man doth a piece of Timber, till he have formed it to his use; so the holy Word doth still hew off all those chips of corruptions, untill we be fitted to the Image of God.

2. Some Promises are conditionall, made unto beleeving in Christ, to Persons that are humble men, to them that doe well, and repent them of their sins. Others are absolute, made without any condition: As *I will take away the hearts*
John 3. 15. *of stone, and give them a heart of flesh:*
Rom. 2. 7. Acts 3. 19. such as these you may make use of, and
Ezek. 36. 26. beg of God, that he will take from you the heart of stone, and give you a heart that is tender, like *Josiahs*, and such an one as may be like Gods own heart, as Davids: though there be no way of Covenant, yet there is a way of bounty,
Psal. 147. 9. whereby the Lord heares the young Ravens that cry unto him; and if he will heare such, why may he not heare you?

2. Now as to the second act, when God

God hath given us the first grace, we may then act also; no man hath so much grace, but he should endevour after more.

1. By Faith in the holy Ghost, for as by Faith in Christ, we apply the promises for justification, and so put on Christ; so by Faith in the holy Ghost, we apply the Promises for sanctification, and regeneration, and so put on the New Man. Of this kind are those Promises, *Let us cleanse our selves from all filthinesse*; we must suck vertue from these Promises for life and holinesse, as the Bee doth from fragrant Flowers. 2. Cor. 7. 1.

2. Meditations and breathings of heart after spirituall things; the soule is as busie as a Bee about them: *They that are of the spirit, minde the things of the spirit.* *Mary* would not lose a word that fell from Christ, for any worldly thing. *Jerome* writes of *Nepotian*, that his heart was a Library of Christ. A man that is diligent in the way of grace, cannot but be rich in grace, he drives a rich Trade, and shall find great successe. The common way of many Christians, is much to be lamented; if they come to know they have grace, it is enough; the world and their own Rom. 8. 5. Hier. Epist. Bibliotheca Christi.

actions

actions take up the reſt; if that once or twice a day, they thinke a little of ſpirituall things, then all is right; but ſuch Perſons March heavily on to Heaven: But if you would put on this New Man to purpoſe, thinke that time, nay, that houre not right ſpent, wherein the New man doth not take in ſome ſweetneſſe from Chriſt; ſome Chriſtians by this meanes, grow very familiar with God. Two men of theſe latter times, knew much of Gods minde, *viz.* Maſter *John Knox*, and Maſter *Fox*, whoſe words were looked on as Oracles, by moſt of the godly of that Age; and what they did foretell, did alwayes come to paſſe. O it is a good thing to keep cloſe communion with God; for albeit that that method of God by Viſions, and other Prophetieall manifeſtations are in great part ceaſed; yet there is a ſpeciall Faith, which runns along among the Saints, whereby many great things are done, and diſcovered.

Clarke in the lives of Knox and Fox.

3. If you would put on this New Man, then you muſt not reſt in any attainement, but ſtill endevour, and ſtrive for more, there is more to be had; *more ſtrength, more holineſſe, more*

Pſal. 84.7.

more patience, therefore labour for it. That which was a policy in *Jehu* towards the worshippers of *Baal*, *Ahab* (saith he) *hath served* Baal *a little, but* Jehu *shall serve him much*, must in a better sense be your Piety, though others, and your selves too, have been too slack and sloathfull in putting on the New Man, and in adding one grace to another; yet, now set on the worke with more strength and resolution, you shall Reape in due time in great abundance; the Chest will be full in time, when men are alwayes putting in treasure into it: you will come to be mighty men in time, if you be but still adding one grace to another. 2 King. 10. 18.

I shall adde some Instructions concerning this Point, and so conclude with this Discourse; to which end take these cautions.

1. Thinke not much to put off the Old Garment of Lust, and put on this New one: Some think they are well enough already, and think they cannot be better; sinne is a sweet morsell under their Tongue, and untill that be removed, grace cannot be Planted, there is something fills the roome. Intus existens prohibet alienum.

And therefore as *Luther* ſaith, he that finnes not in his heart, can neither finne in word, nor in deed; but he that finnes in his heart, may truely be ſaid to ſinne in both. A little Poyſon ſpoyles the pureſt Wine; therefore if you will be cloathed with Humility, put off Pride; if with Love and Mercy, put off Hatred and Cruelty; if with Holineſſe, and the Feare of the Lord, put off ungodlineſſe and the Feare of Men.

Qui corde non peccat nec *ore* nec opere peccat, ita qui corde peccat, nec ore nec opere juſte facere poteſt, *Luth.* Tom. 1. pag. 304.

2. Be not aſhamed to put on this Garment, notwithſtanding the ſcornes of men. A man that hath on him a ſtrange out-landiſh garment, is pointed at; ſo it is in this kinde. *Jeremy* ſaith, *That his heritage was to him as a ſpeckled Bird*; that is, ſuch as were his Friends and Kindred, would not owne him, but as one growne out of kinde, becauſe he was one that was cloathed with this Garment of Holineſſe; he that ſeeks in this caſe to pleaſe men, cannot be the ſervants of God. He that is uſed to the Warrs, will not be afraid of matters leſſer dangerous; he that can be content to dye for Chriſt, will be content to beare his reproach.

Ier. 12. 9.

Lutherus bellis, aſſuetus bellis non terretur.

3. Neglect not to put on this Gar-

ment,

ment, becauſe at the firſt it may ſeem ſtraite; it is uſuall with Children, that they will not weare their garments ſo long, till they be ſetled to their Bodies, but cry to have them off againe: So it is in this caſe, they are ſo ſtraitned in the way of carnall things, that they caſt off this Garment. One is ſtraitned in the wayes of Pleaſure, another in his Worldly affaires, a third in his ambitious Deſires, that they caſt off this Garment: But if they would keep themſelves cloſe to God a while, they would in the cloſe, finde this Garment large enough, and they would account one day in the Lords Houſe, above a thouſand elſe-where: All other Liberty, compared with Chriſtian Liberty, is a very Bondage, and nothing elſe but perfect Slavery; whereas this ſtrictneſſe in the way of Chriſt, is the onely reall and perfect Freedome. It is with many, as it was with the *Romans*, That though they conquered all Nations, yet were conquered by their Vices. Let it therefore be your greateſt conqueſt, to conquer your luſts and corruptions.

Servicus graviſsima eſt ſibi ipſi ſervire, *Aug.*

2. You that put on this New Garment as hath been ſhewed,

1. Labour to ſet a Price on this Gar-

ment, esteeme highly of it, whatsoe. you part withall, part not with it; the Saints have refused great matters in the World, rather then to break with God: they could not be brought by Promotion, or Preferment to it. *Moses* left the Treasures of Egypt. *Galeasius* the Marquesseship of Vico, and lived in a meane condition at Genevah. The Dutches of Suffolke, in Queene *Maries* dayes, left her Dowry in England, which was great, and was content to runne through many dangers and necessities in Germany, rather then to sinne against God. By all which it will appeare, what high thoughts the People of God had of a good Conscience, and Godlinesse.

Fox, Acts and Monuments.

2. Keep your Garments cleane; It is the commendation of such as kept themselves upright in those ill times, *That they had not defiled their Garments.* O it is the most dangerous thing that can be, to defile the Garments of a good Conscience, to defile the Garments of a holy Profession. It lay heavy upon *David*, That he opened the Mouthes of the wicked to Blaspheme.

Rev. 3. 4. & 16. 15.

1. Consider it is a comely thing

to

to weare cleane Garments, it is beſeeming the dignity and honour of a Saint. Hence the godly are compared to Lambes, which are cleane creatures; and to Doves, which are harmeleſſe Fowles; Whereas wicked men are compared to the Swine, and to the Ravens, uncleane creatures. *Whatſoever thing is comely, that doe,* (ſaith the Apoſtle.) Holineſſe is that which makes you comely. The Church is compared to the comelineſſe of Jeruſalem, to the Beauty of Tirzah; theſe Places being the Seats of their Kings, were comely Places, and therefore the Church is fitly compared to them. They ſay of *Florence,* that is was ſo comely a City, That *Charles* the Archduke ſaid, *It was onely to be ſeen on holy Dayes.* Every New Creature ſhould alwaies be ſeen in this Heavenly and holy Dayes Apparell.

Cant. 6. 4

Heil. Geog. pag. 210.

2. Conſider that Innocency is better then Repentance; It is better to keep the Conſcience pure, then to fall and waſh. It was better with *Joſeph,* that kept his Integrity, then it was with *David,* though he returned; as it is better to keep in Gods Favour ſtill, then

then to provoke him, and then after to be reconciled; but now by perſeverance, in keeping your Garments faire, you continue ſtill in Gods Favour.

3. In regard of the time; No man knowes how ſoon he may be called to his Account; therefore, bleſſed is the Man that ſhall be found watching, having his cleane Garments on, that when the Bridegroome ſhall come, he may ſay as the Church doth at this Day, *Come Lord Jeſus, come quickely.*

FINIS.

Errata.

PAge 10. line 14. for *they* reade *then*. p. 36. l. penult, inſert *of*. p. 47. l. 4. deleatur *if there be a willing minde*. p. 52. l. 22. inſert *interceſſion*. p. 60. l. 24. dele *as*. p. 64. l. 16. for *pule*, r. *rule*. p. 75. l. 23. for *would* r. *could*. p. 103. l. 5. for *broke* reade *breake*. pag. 104 Margent, for *pec* reade *pace*. pag. 114. l. 15. for *expediment* r. *experiment*. p. 119. l. 2. for *as* r. *us*. p 120. l. 9. for *hath* r. *have*. p. 121. l. 12. for *retime* r. *retaine*. p. 125. l. 19. for *though* reade *thought*, p. 133. penult. dele *yet*. pag. 157. Margent, for *reſtetuitur* r. *reſtituitur*. p. 175. l. antepenult. for *is* r. *are*. p. 176. l. 6. for *weake* r. *weeke*, p. 179. l. 18. for *ſpiriall* reade *ſpirituall*.

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